Pſalm 119. 5. And 73. 24.

O that my wayſs were directed to keep thy Statutes.

Thou ſhalt guide me with thy Counſel, and afterwards receive me to Glory.

141. R. 523.

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141. R. 523.

A

GUIDE

TO

Eternal Glory:

OR,

Brief Directions to all Christians how to attain Everlasting Salvation.

To which are added

Several other excellent Divine Tracts, *As*,

I. Saving Faith discovered in Three Heavenly Conferences between Our Blessed Saviour, and 1. A Publican. 2. A Pharisee. 3. A Doubting Christian.

II. The Threefold state of a Christian, 1. By Nature. 2. By Grace. 3. In Glory.

III. The Scriptures Concord, compiled out of the words of Scripture, by way of Question and Answer, wherein there is the sum of the way to Salvation, and Spiritual things compared with Spiritual.

IV. The Character of a True Christian.

V. A brief Directory for the Great, Necessary and Advantagious Duty of Self-Examination, whereby a serious Christian may every day Examine himself.

VI. A short Dialogue between a Learned Divine and a Beggar.

VII. Beams of the Spirit, or Cordial Meditations, Enlivening, Enlightning and Gladding the Soul.

VIII. The Seraphick Souls Triumph in the Love of God. With short Remembrances and Pious Thoughts.

IX. History Improved, or Christian Applications and Improvements of divers remarkable passages in History.

X. Holy Breathings, in several Divine Poems upon divers Subjects and Scriptures.

LONDON, Printed for *Nath. Crouch* at the *Bell* in the *Poultrey* near *Cheap-side*, 1685.

BIBLIOTHECA · BODLEIANA

To the READER.

Christian Reader,

WHen I *considered that many poor Souls are in these days tossed to and fro, and* ready to be carried away with every wind of Doctrine by the sleights of Satan, *and his* cunning craftiness to deceive, *and that there are so many false Foundations to build upon, whereon much labour is spent in vain*; That men do not speak the Truth in love, neither are they growing up to him in all things which is the head Christ, Eph. 4. 15. *from whom if there be a dis-junction, and without union with whom, all that we do is accursed*; *I thought this little Treatise might be very necessary and useful for establishing the hearts of Christians, and if the Lord bless the reading of it, may be as a still voice behind them saying,* This is the way, walk in it, that thou turn not to the right hand nor the left; *For the way into that pleasant path of Soul-Justification before God is in and through the righteousness of Jesus Christ, before whom all our own* Self-Righteousness is as filthy rags; For surely shall one say, in the Lord have I righteousness and strength, in the Lord shall all the seed of Israel be justified and shall glory. *Isaiah* 45. 24, 25. It is only the dying of that Just One for us unjust ones which must

bring us to God/ He that knew no sin was made sin for us, (*that we who were nothing but sin*) might be made the righteousness of God in him, 2 Cor. 5. 21. *Therefore, Christian Reader, let all that is of old Adam in thee fall down at the feet of Christ, He only must have the preheminence, He is to bear the Glory, He is to build the Temple of the Lord, for He only is worthy; He by his Fathers appointment is Foundation, Corner and Topstone also, He is the Fathers* fulness of Grace and Glory, *whatever thy wants are thou mayst come to him, there is Balsam enough in him to cure the most wounded Soul, and the most afflicted Conscience.*

I have subjoined some other brief Tracts which are intended for the use of honest, plain hearted Christians to shew them the exceeding willingness of Jesus Christ to help and save poor humble, repenting and returning sinners, as also his rejecting and casting off proud, self-conceited and self-righteous Pharisees and Hypocrites, who having never been sensible of the exceeding sinfulness of sin, do therefore never understand the absolute necessity of a Saviour. The good Lord help us to experience the Truth of these wholesom Advices, that by His blessing they may be made unto all who read them like Honey, sweet to the Soul and health to the bones, *and my Soul shall rejoyce therein, who am* Reader, *thy brother in the Faith and Fellowship of the Gospel,* G. D.

A

GUIDE

TO

Eternal Glory:

OR,

Brief Directions to all Christians how to attain a true and saving Interest in Christ, &c.

A Word of Advice to my own heart and thine. Thou art a Christian by Profession and dost partake of all the Ordinances of the Gospel, Thou dost well, they are glorious Ordinances, but if thou hast not applyed the Bloud of Christ to thy Soul, and to the root of thy Profession, it will wither, and prove but painted pageantry to lead thee to destruction; if thou retain the guilt of any sin unrepented of, or any self-righteousness under it, those Vipers will at length eat out the very vitals of it; try therefore, and examine thy Soul with the greatest

ſtrictneſs every day, and obſerve what bottom thy Profeſſion and hope of Glory is built upon, whether the Foundation thereof be laid by the hand of the Bleſſed Jeſus, if not, it will not be able to endure the ſtorm that will beat againſt it; Satan will throw it all down, and great will be the fall thereof, *Matth.* 7. 27.

Glorious Profeſſor! Thou muſt be winnowed, every vein of thy Profeſſion will be tryed to purpoſe, 'tis terrible to have it all come tumbling down, and to find nothing whereon to fix thy Soul. Soaring Profeſſor! look to thy waxen wings betimes, for they will certainly melt with the heat of Temptations; what a miſery will it be to trade much, and break at length, having no ſtock, no foundation layd for Eternity in thy Soul. Gifted Profeſſor, ſee there be not a worm at the root of thy Religion, which will ſpoil all thy flouriſhing gourd, and make it dye about thee in a day of ſcorching. Look over thy Soul dayly and enquire where are the Merits and Blood of Chriſt viſible upon my Soul? What righteouſneſs is it that I ſtand upon to be ſaved by? Have I got off, and parted with all my ſelf-righteouſneſs? many eminent Profeſſors have come at length to cry out in the ſight of the ruine of all their own merits and duties, *undone, undone, to all Eternity.*

The

The greateſt ſins may be hid under the performance of the greateſt outward duties, and under the greateſt terrors. See that the wound ſin hath made in thy ſoul be perfectly cured by the Merits and bloud of Chriſt, not skinned over by duties, humblings, inlargements, or the like; apply what thou wilt beſides the Bloud of Jeſus, it will poyſon the ſore. Thou wilt find, that ſin was never truly mortified, that thou haſt not ſeen the Lord Jeſus ſuffering for thee upon the Croſs, nothing can kill ſin but the beholding of Chriſts Righteouſneſs.

Nature can afford no balſam fit for ſoul cure; healing from thy own duties and merits and not from Chriſt is the moſt deſperate diſeaſe; poor ragged nature with all its higheſt improvements can never ſpin a garment fine enough without ſpot, large enough, without patches to cover the ſouls nakedneſs, nothing can fit the ſoul for that uſe, but the perfect righteouſneſs of the bleſſed Jeſus. Whatſoever is of Natures ſpinning it muſt be all unravelled before the righteouſneſs of Chriſt can be put on; whatſoever is of Natures putting on, Satan will come and plunder every rag of it away, and leave the ſoul naked and open to the wrath of God. All that Nature can do will never

make up the leaſt dram of Grace which can mortifie ſin, or look Jeſus Chriſt in the face at the great day.

Thou art a Profeſſor of Chriſtianity, thou goeſt to Hearing the Word Preached, to Praying and receiving the Sacrament, and yet for all this miſerable mayſt thou be; look about thee, didſt thou ever yet ſee Jeſus Chriſt to this day in diſtinction, from all other excellencies and righteouſneſs in the World, and all of them falling down before the Majeſty of his Love and Grace, *Iſaiah* 2. 17. If thou haſt ſeen Chriſt truly, thou haſt ſeen pure Grace, abſolute Righteouſneſs in him, every way infinite, and far exceeding all ſin and miſery. If thou haſt ſeen the Lord Jeſus, thou canſt trample upon all the Righteouſneſs of Men and Angels as not able to bring thee into acceptation with God. If thou haſt ſeen Chriſt, thou wouldſt not willingly perform any duty without him for ten thouſand Worlds, 1 *Cor.* 2. 2. If ever the Holy Jeſus hath been diſcovered truly to thy Soul, thou then ſaweſt him to be a Rock higher than all thy ſelf-righteouſneſs, yea than ſin, or Satan, *Pſal.* 61. 2. and this rock doth follow thee, 1 *Cor.* 10. 4. and there will be continual influences and droppings of Honey and Grace out of that Rock to ſatisfie

ſie thee, *Pſal.* 81. 16. Examine thy heart if ever thou didſt behold Jeſus Chriſt as the *only begotten of the Father, full of Grace and Truth, John* 1. 14, 16, 17. Be ſure that thou art really come to Chriſt, That thou ſtandeſt upon the Rock of ages, That thou haſt anſwered his call to thy ſoul, and haſt cloſed with him for Juſtification.

Men talk bravely of believing whilſt whole and ſound, yet few truly know what it is. True ſaving Faith is the moſt wonderful thing in the World, if thou add any of thy own deſervings to it thou ſpoileſt it. Jeſus Chriſt will not ſo much as look at it for beleiving; when thou beleiveſt and comeſt to Chriſt, thou muſt leave behind thee all thy own Righteouſneſs, and bring nothing but hearty Repentance and Sorrow for thy ſins; Oh this is very hard, to leave behind thee all thy ſelf-Holineſs, Sanctification, Duties, and Humblings, to rely upon none of thoſe but only to bring thy ſins and miſeries before him, and yet thus muſt thou do, or elſe Jeſus Chriſt is not fit for thee, nor thou for him; he will be an abſolute Redeemer and Mediator, and thou muſt ſee thy ſelf a wretched undone ſinner or elſe Chriſt and thou wilt never agree; it is the hardeſt thing in the World to take Jeſus Chriſt alone for Righteouſneſs, and

yet

yet that is to acknowledge him to be Christ, join any thing of thy own with his merits and thou wilt lose thy labour. Whatever comes in for acceptation when thou goest to God except the blessed Jesus, call it Antichrist, bid it be gone, and make only the righteousness of Christ triumphant; all besides this must fall if he stand, and thou shalt *rejoyce in the day of the fall thereof*, *Isaiah* 1. 10, 11, 12. *Christ alone did tread the Wine-press, and there was none with him*, Isaiah 63. 3. and if thou join any thing to him, he will trample upon it in fury and anger, and stain his Rayment with the bloud thereof.

Thou thinkest it is easie to believe, was ever thy Faith tryed in an hour of temptation and with a through sight of sin? Wast thou ever put to grapple with Satan, and the wrath of God lying upon thy conscience? When thou wast as it were in the mouth of Hell and the Grave, did God then shew thee Jesus Christ as a ransome, and Righteousness? Couldst thou then say, *O I see Grace enough in Christ*; thou mayst easily say thou believest, but it is the biggest word in the World, untryed Faith is uncertain Faith. To true beleiving there must go a clear conviction of sin, and of the merits of the bloud of Christ, and of his willingness to save upon this consi-

deration

deration meerly, that thou art a ſenſible and repenting ſinner; theſe things are all harder then to make a World. All the power in Nature can never inable a Soul to get up ſo high in a ſtorm of ſin and guilt, as really to believe there is any grace, any willingneſs in Jeſus Chriſt to ſave him, unleſs he be aſſiſted by Divine Grace. When Satan chargeth ſin upon the Conſcience, then for the ſoul to bring his ſins to Jeſus Chriſt, and beg his pardoning mercy, this is Goſpel like, this is to make him a Saviour, he ſerves for that uſe alone, his bloud and merits alone are neceſſary for Salvation, that's the ſum of the Goſpel.

When the ſoul in all Duties and diſtreſſes can ſay, nothing but Jeſus Chriſt, I depend on him alone for Righteouſneſs, Juſtification, Sanctification and Redemption, 1 *Cor.* 1. 30. not on my own duties, performances or graces, that ſoul hath got above the billows; for all our temptations, all Satans advantages, and all our complainings are laid in ſelf-righteouſneſs and ſelf-excellency, and God purſues theſe by letting Satan looſe upon the Soul, as *Laban* purſued *Jacob* for his Images which *Rachel* hid, *Gen.* 31. Theſe muſt be torn from thee be as unwilling as thou wilt, ſince they hinder *Jeſus* from approaching

to

to thee, and till Christ come in, guilt will not out, and where guilt is there is hardneſs of heart, and therefore much guilt argues little if any thing of Chriſt; when guilt cries and diſturbs thy ſoul, take heed of getting it allayed any way but by the bloud of Jeſus Chriſt, any thing elſe will tend to hardning; make Chriſt thy peace, *Eph.* 2. 14. Reſt not in thy duties, tears, nor nothing elſe; but in the Righteouſneſs of Chriſt alone, thou mayſt loſe him by truſting in thy duties as well as by thy ſins; look unto Jeſus, and do as much as thou wilt; ſtand with all thy weight upon his Righteouſneſs; take heed of having one foot on thy own Righteouſneſs, and another on Chriſts.

Till the Lord Jeſus come to ſit on high upon a Throne of Grace in thy Conſcience, there will be nothing but guilt, terrors, ſecret ſuſpitions, and the ſoul hanging between hope and fear, which is an ungoſpel-like ſtate. He that fears to ſee ſins utmoſt violence, and the utmoſt wickedneſs and Hell of his own heart, he ſuſpects the merits of the great Redeemer; be thou never ſo great a ſinner, yet come to Chriſt ſenſible of thy ſins, and ſtrive to make him thy Advocate, and thou ſhalt certainly find him, *Jeſus Chriſt the Righteous*, 1 John 1. 2. In all the doubtings,

fears,

fears, and ſtorms of thy Conſcience look continually at Chriſt Jeſus. Do not argue with Satan, it is what he deſires, but bid him go to Chriſt and he will anſwer him, its his Office as he is our Advocate, 1 *John* 2. 1. It is his Office to anſwer the Law as our ſurety, *Heb.* 7. 22. It is his Office to anſwer Juſtice as our Mediator, *Gal.* 3. 20. 1 *Tim.* 2. 5. And he is ſworn to that Office, *Heb.* 7. 20, 21. Beg of Chriſt therefore to do it, if thou wilt do any thing thy ſelf as to ſatisfaction for ſin, thou renounceſt Chriſt the Righteous, who was made ſin for thee, 2 *Cor.* 5. 21.

Satan may alledge and corrupt Scripture, but he cannot anſwer Scripture, it is Chriſts Word, and of mighty authority, who foiled Satan with it, *Matth.* 4. In all the Scripture there is not an ill word againſt a poor ſinner ſtript of ſelf-righteouſneſs, nay it plainly points out this man to be the ſubject of the grace of the Goſpel, and none elſe. Beleive but Chriſts willingneſs to pardon and ſave, and that will make thee willing; if thou findeſt thou canſt not beleive, remember it is Chriſts work to make thee beleive, beſeech him to do it, he works to will and to doof his good pleaſure, *Phil.* 2. 13. Mourn for thy unbeleif which is ſetting up of guilt in the Conſcience above Chriſt, and an

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undervaluing the merits of the bleſſed Jeſus, accounting his blood an unholy, a common, and an unſatisfying thing. Thou complaineſt very much of thy ſelf, do thy ſins make thee to look more at the Righteouſneſs of Chriſt, and leſs at thy own? if ſo then thou art in the right, elſe complaining is but hypocriſie; to be looking and relying upon duties, graces, and enlargements, when thou ſhouldſt be eying of Chriſt, that's pitiful, and will be apt to make thee proud, but the ſight of the Grace of the Lord Jeſus will make the humble. *By Grace ye are ſaved, Eph.* 2. 5.

In all thy temptations be not diſcouraged *Jam.* 1. Thoſe waves and ſurges may be raiſed not to break but to heave thee off of thy ſelf, on to the rock Chriſt. Thou mayſt be brought low, even to the brink of Hell and deſpair, yea even ready to tumble in, but thou canſt not be brought lower then the belly of Hell, (and there many Saints have been) yet there mayſt thou cry, there mayſt thou look toward the Holy Temple, *Jonah* 2. 2. 4. Into that Temple none might enter but purified ones, and with an offering too, *Acts* 2. 26. But now the Lord Jeſus is our Temple, Sacrifice, Altar, and High Prieſt alſo, to whom none muſt come but ſinners, and that without any offering but

his

his own bloud once offered, *Heb.* 7. Remember all the patterns of Grace that are in Heaven. Thou thinkeſt, O what a Monument of Grace ſhall I be: Alas there are many thouſands as rich Monuments of mercy in Heaven as thou canſt be. The greateſt ſinner did never poſe the Grace of Chriſt, if he were truly ſenſible of his iniquities; therefore do not deſpair when the cloud is at blackeſt even then look toward Jeſus Chriſt, who is the ſtanding Pillar of his Fathers love and grace, ſet up in Heaven for all ſinners to gaze upon continually. Whatever Satan or thy own Conſcience ſay, do not conclude againſt thy ſelf, the Lord Jeſus ſhall have the laſt word, he is Judge of the quick and dead, and muſt pronounce the final ſentence, His bloud ſpeaks *reconciliation*, *Col.* 1.20. *Cleanſing* 1 *John* 1.7. *Purchaſe*, *Acts* 20.28. *Purging*, *Heb.* 9.13, 14. *Remiſſion*, *v.* 22. *Liberty*, *Heb.* 10.19. *Juſtification*, *Rom.* 5.9. *Nighneſs to God*, *Eph.* 2.13. not a drop of his bloud ſhall be loſt. Stand therefore and hearken what God will ſay, for he will ſpeak peace to his people that they return no more to folly, *Pſalm* 85. 8. He ſpeaks grace, mercy and peace, 2 *Tim.* 1. 2. That's the Language of the Father, and of his Son Chriſt Jeſus; wait for Chriſts appearance as for the *morning Star*, *Rev.* 22. 16. He

ſhall

ſhall come as certainly as *the morning, and as refreſhing as the Rain, Hoſ.* 6. 3. The Sun may as well be hindred from riſing as the Son of Righteouſneſs upon the mourning Soul, *Mal.* 4. 2. Look upon Jeſus therefore as well as on thy ſins, and when thou grievſt for them, be ſure to have an eye towards his Satisfaction, *Zach.* 12. 10.

In every duty look at the Lord Chriſt before duty to pardon; in duty to aſſiſt, and after duty to accept, without which thy performances will be but careleſs and carnal; do not legalize the Goſpel, as if part did remain for thee to do and ſuffer in thy own ſtrength, and by thy own power; as though Chriſt were but an half Mediator, and thou muſt bear part of thy own ſin, and make part of ſatisfaction. Let ſin break thy heart, but never deſtroy thy hopes in the Goſpel; look as well at Juſtification as Sanctification, and in performing the higheſt commands conſider Chriſt Jeſus not as can exacter to require, but as a debtor and an undertaker to work in thee and for thee. If thou haſt hitherto relyed upon thy own duties and qualifications, more then upon the merits of Chriſt, it will coſt thee dear, no wonder thou goeſt about complaining; graces may be Evidences, but the merits of the

Lord

Lord Jesus only must be the foundation for thy hope to bottom on, Christ only can be *the hope of Glory*, *Col.* 1. 27.

When we come to God we must bring nothing but Christ and his satisfaction with us, any ingredients of our own excellencies or qualifications will corrupt and spoil our Faith; He that builds upon duties, graces or any outward performances, he knows not the merits of the Holy Jesus. This makes beleiving so hard, and so far above nature; if thou beleivest thou must dayly renounce all manner of reliance upon thy priviledges, thy obedience, thy sanctification, thy duties, thy graces, thy tears, thy meltings, thy humblings, and nothing must be advanced but Jesus Christ; thy own works, and self-sufficiency must be every day destroyed, and thou must take all out of Gods hand: Christ himself is the *gift of God*, *John* 4. 10. Faith is the *gift of God*, *Eph.* 2. 8. Pardon is a *free gift*, *Rom.* 5. 16.

Ah! how does nature storm, fret, and rage at this, that all is of gift, and that we can purchase nothing with our actings, our tears, nor our duties, that all natural workings are excluded, and of no value in Heaven. If nature had been to contrive the way of Salvation, it would rather have put it into any hands of Saints

or

or Angels to ſell it than into the hands of the bleſſed Jeſus who beſtows it freely, and whom therefore nature ſuſpects. Nature would have ſet up a way to purchaſe Heaven only by doing, and therefore it abominates the merits of Chriſt, and would do any, though never ſo difficult almoſt rather then go to Jeſus Chriſt, and cloſe with him; Chriſt will have nothing and the ſoul would force ſomething of its own upon him, and this cauſes the great controverſie between them.

Conſider poor ſoul! Didſt thou ever yet ſee the merits of Chriſt, and the infinite ſatisfaction made by his death? Didſt thou ſee this in a time when the burden of ſin, and the wrath of God lay heavy upon thy conſcience, that's Grace; the greatneſs of Chriſts merits are not known but to a poor ſoul at the greateſt loſs; ſlight convictions will have but ſlight low prizing of the bloud and merits of the Lord Jeſus. Deſpairing ſinner! thou art looking on thy right hand and on thy left, and ſaying, *Who will ſhew us any good*, thou art tumbling over thy own works and duties to patch up a righteouſneſs to ſave thee, but miſerable comforters will they all be unto thee, except thou look unto Jeſus; *Look unto him and be ſaved all the ends of the Earth*; *There is*

none

none elſe; *He is a Saviour, and there is none beſides him, Iſaiah* 45. 21, 22. Look any where elſe and thou art undone. God will accept of nothing but the interceſſion of his beloved Son, *who is lifted up on high,* (as the brazen Serpent was in the Wilderneſs) *that the ends of the Earth,* even ſinners at the greateſt diſtance may ſee him, and look toward him and be ſaved. The leaſt true ſight of Jeſus will be ſaving to thee, the leaſt touch will be healing to thee, and God intends thou ſhouldſt look at him, for he hath ſet him upon an high Throne of Glory in the open view of all poor ſenſible ſinners. Thou haſt infinite reaſon to look at him, no reaſon at all to look off of him, for *He is meek and lowly of heart, Matth.* 11. 29. He will do that himſelf which he requires of his Creature, *bear with their infirmities, Rom.* 15. 1. He will *reſtore with the Spirit of meekneſs, Gal.* 6. 1. And *bear thy burdens, verſe* 2. He will *forgive not only ſeven times, but ſeventy times ſeven, Matth.* 18. 21, 22. It almoſt put the Faith of the Apoſtles themſelves to a ſtand to beleive this, *Luke* 17. 4, 5. Becauſe we think it hard to forgive, we think Jeſus Chriſt doth ſo too.

We ſee our ſins great, and judge them almoſt unpardonable, and we think the Lord Jeſus doth ſo too, and thus we meaſure

ſure infinite Love with our ſhort line, infinite merits with our ſins, which is the greateſt pride and blaſphemy, *Pſal.* 103. 11. *Iſaiah* 40. 15. Hear what he ſaith, *I have found a Ranſome, Job* 33. 24. *In him I am well pleaſed, Matth.* 3. 17. God will have nothing elſe, neither will any thing do thee good or ſatisfie thy Conſcience but Chriſt, who ſatisfied the Father, upon whoſe account all grace and mercy is beſtowed upon thee. Thy deſerts are Hell, Wrath, and Rejection; Chriſts merits are Life, Pardon and acception with God: he will only ſhew thee what thou deſerveſt, but he will beſtow his merits upon thee. Its Chriſts own glory and happineſs to pardon; Remember that when he was upon Earth, he was more converſant among Publicans and Sinners than Scribes and Phariſees, who were his profeſſed Adverſaries, for they thought themſelves righteous ones; It is not ſo as thou imagineſt that his ſtate in Glory makes him to neglect or ſcorn poor ſinners, no, He hath the ſame tender and compaſſionate heart in Heaven that he had upon Earth; *He is God and changeth not.* He is *the Lamb of God that taketh away the ſins of the World, John* 1. 29. He hath gone through all thy Temptations, Dejections, Sorrows, Deſertions, Rejections, *Matth.* 4. 3. to 12.

Mark

Mark 15. 34. *Luke* 22. 44. *Matth.* 26. 38. He hath drunk the bitterneſs of the cup and left thee the ſweet, the condemnation is gone, Jeſus Chriſt hath drank up all the Fathers wrath at one draught, and nothing but Salvation is left for thee, Dear mourning Soul.

Thou ſayeſt thou canſt not believe, thou canſt not repent, Go then to Jeſus Chriſt as a poor loſt undone wretch, hopeleſs, and helpleſs as a filthy polluted loathſome creature to a cleanſing fountain of Grace, go to him weary and heavy laden with all thy impenitency and unbelief, and beg Faith and Repentance of him, this will be very acceptable to him; tell Chriſt *Lord I have brought no righteouſneſs, no grace of my own to be accepted in, I am come for thine, O be pleaſed to beſtow it upon me*; we would be bringing ſomething of our own to the Lord Jeſus, and that muſt not be, not a penny of our own Righteouſneſs, or natures higheſt improvements will paſs in Heaven; Grace will not ſtand with works, *Tit.* 3. 5. *Rom.* 11. 6. This is a terrible point to nature, which cannot bear the thoughts of being ſtript of all, and not have a rag of duties nor Righteouſneſs left to truſt to; ſelf-righteouſneſs and ſelf-ſufficiency are the darlings of Nature, which ſhe preſerves as ſhe doth

her

her Life, which makes the righteouſneſs of the bleſſed Jeſus ſuch a ſtrange thing to her, ſhe cannot deſire him; he is juſt directly contrary to all the glorious attainments and intereſts of nature. Let nature but make a Goſpel and it would be quite contrary to the Goſpel of Jeſus Chriſt, it would beſtow mercy only on the Juſt, the Holy, the Innocent, and the righteous in their own eyes, but Chriſt hath made the Goſpel for thee, that is for the needy naked ſinners, quite ſtript of their own righteouſneſs, to the ungodly unrighteous, unjuſt and accurſed ſinners, to ſuch as cry out of their ſpiritual poverty, and ſay Lord I have not one penny of Grace to help my ſelf, never a poorer wretch came to thee for mercy, Grace I want, and if I periſh it ſhall be at thy feet, begging and praying. Nature cannot endure to think the Goſpel is only for ſinners, it will rather chuſe to deſpair, then to go to Chriſt upon ſuch terrible terms, and when it is put to it, and diſturbed with a ſight of the guilt of ſin and the wrath of God, it is apt to fly to its old haunts of ſelf-righteouſneſs, and ſelf-goodneſs, and nothing but an infinite power can caſt down theſe ſtrong holds, none but the ſelf-juſtified perſon ſtands excluded from the grace of the Goſpel, Jeſus Chriſt

Chriſt will regard the moſt abominable wretched ſinner before him, if he approach to him with an humble, broken, and relenting heart, for to a ſelf-conceited Phariſee the Lord Jeſus cannot be made Juſtification, ſince he is no ſinner; to ſay in complement, I am a ſinner, is eaſie, but to pray with the Publican indeed, *Lord be merciful to me a Sinner*, is the hardeſt prayer in the World.

It is eaſie to ſay, *I beleive in Chriſt*, but to ſee Chriſt full of Grace and Truth of whoſe fulneſs thou mayſt receive Grace for Grace that is very hard; It is eaſie to *profeſs Chriſt with the mouth, but to confeſs him with the heart*, as *Peter* did, *To be Chriſt the Son of the Living God*, the alone Mediator, that's above Fleſh and Blood.

Many call Jeſus Chriſt, Saviour, but few know him to be ſo; to ſee Grace and Salvation in Chriſt is the greateſt ſight in the World, none can do that but at the ſame time they ſhall ſee that Grace and Salvation to be their own; ſights will cauſe applications. I may be aſhamed that in the midſt of ſo much profeſſion of Chriſtinity, yet I have known ſo little of the merits and blood of Chriſt, which is the main thing revealed in the Goſpel. A Chriſtleſs formal profeſſion will be the blackeſt ſight that can be next to Hell.

Thou mayſt have many good things, and yet one thing may be wanting that may make thee go away ſorrowful from Chriſt, thou haſt never yet ſold all thou haſt, thou haſt never parted with all thy own works, and thy own Righteouſneſs, thou mayſt be high and conſtant in outward performances and yet a perfect Enemy and Adverſary Jeſus to Chriſt. In every Prayer or Ordinance labour after ſanctification to the utmoſt, but do not truſt in that alone for thy Salvation, if thou doſt it muſt come down way or other; the infinite ſatisfaction of the Lord Jeſus, and not thy own Holineſs, muſt be thy Juſtification before God. *When the Lord ſhall appear terrible out of his Holy places Fire ſhall conſume every thing elſe as Hay and ſtubble.*

This will be found Religion only, to bottom all our happineſs, upon the Everlaſting Mountains of Gods Love and Grace in Chriſt Jeſus, and to live continually in the ſight of his infinite Righteouſneſs and Merits; theſe are ſanctifying ſights, and without them the heart is carnal. Thou wilt then ſee the full vileneſs of ſin, and yet ſee all pardoned; thou wilt ſee thy polluted ſelf and all thy weak performances accepted through the Mediation of the Holy Jeſus; Thou wilt then trample upon all thy own works ſelf-glories, righteouſneſs,

ouſneſs, and priviledges as of no value, and wilt be continually admiring the righteouſneſs of Chriſt alone, yea thou wilt rejoice in the ruine of all thy own Excellencies, that the Lord Jeſus alone as Mediator may be exalted upon his Throne of Mercy; thou wilt undervalue all thy duties which thou haſt not performed in the ſight and ſence of the love of Jeſus Chriſt; without the bloud and merits of Chriſt upon the Conſcience, all thou *doſt are but dead ſervices, Heb.* 9. 14. Chriſt Jeſus is every way too magnificent a perſon for nature to cloſe withal or apprehend; He is ſo infinitely Holy that nature never durſt look at him; ſo infinitely gracious that nature can never beleive him to be ſuch when it lyes under the full ſight of ſin and the horror of a guilty Conſcience; He is too high and glorious for nature ever to approach. There muſt be a Divine nature firſt put into the ſoul to make it lay hold of him, who is ſo exceedingly beyond the ſight and reach of Nature, and to whom none can come without the Fathers drawing, *John* 6. 44, 46.

Finally, Search the Scriptures dayly as Mines of Gold, wherein the heart of Jeſus Chriſt is laid; watch againſt conſtitution ſins, ſee them in their vileneſs, and they ſhall never break out into act, keep always

an humble, empty, broken frame of heart, ſenſible of any ſpiritual miſcarriage, obſervant of all inward workings, and fit for the higheſt communications. Keep no guilt in the Conſcience, but apply the bloud of Chriſt immediately thereto; God chargeth ſin and guilt upon thee to make thee look unto Jeſus the brazen Serpent. Judg not of his love by *Providences* but by *Promiſes*. Bleſs God for ſhaking thee off thy falſe foundations, for any diſpenſations whereby he keeps the ſoul awakned, and looking after Chriſt; it is better to have ſickneſs and Temptations, than ſecurity and ſlightneſs; For a ſlight ſpirit will ſoon turn a prophane ſpirit, and will ſin and pray too. Slightneſs is the ruine of Religion, and if that be not rooted out of the heart by conſtant and ſerious Repentance, and applications to the Lord Jeſus in fervent prayer, it will grow more ſtrong and deadly even under the Ordinances of the Goſpel. Meaſure not thy own Graces by the attainments of others, but by Scripture tryal only. Be ſerious and exact in all duties, and let the weight of them lye upon thy heart, but be much afraid of reſting in them, and taking comfort meerly in the performance of them; comfort from any hand but Chriſt Jeſus will not continue long.

Be much in Prayer, or elſe you will never keep up much Communion with God, as you are in Cloſet prayer, ſo you will be in all other Ordinances. Reckon not upon duties by high expreſſions, but by the low frames of heart wherein they are performed; treaſure up the experiences and manifeſtations of the love of Chriſt, they make the heart humble towards him, and too high to ſtoop to any vile ſin or luſt. Be true to Truth, but not turbulent and ſcornful, reſtore ſuch as are fallen, and help them up again with all the bowels of Chriſt; ſet the broken diſ-jointed bones with the grace of the Goſpel; deſpiſe not weak Chriſtians; thou mayſt come to wiſh to be in the condition of the meaneſt of them: Be faithful to others in diſcovering to them their infirmities, and be very ſenſible of thy own. Viſit ſick Beds, and doubting deſerted ſouls often, they are excellent ſchools of experience. Abide in your Calling; be dutiful to all Relations as to the Lord; be content with a little of the World, little will ſerve; think every little thou haſt of Earth too much, becauſe thou art unworthy of the leaſt. Think much of Heaven too little, becauſe the Lord Jeſus is ſo rich and free. Think every one better than thy ſelf, and carry

deep humility about thee, as one fit to be trampled on by all Christians.

Observe the vanity of the World, and the consumption that is upon all things in it, and love nothing truly but Jesus Christ; mourn to see little of Christ in the World, and so few who see the need of him, trifles please them better; to a secure ignorant soul Jesus Christ is no better than a Fable, and the Scriptures but like a common Story. Prepare for the Cross, welcome it, bear it triumphantly, even like the Cross of Christ, whether Scoffs, Mockings, Jeers, Contempts, imprisonments, or any other affliction, but be sure be careful it be Christs Cross, and not thy own. Sin will hinder thee from glorying in the Cross of Christ; omitting of little Truths against light may breed a Hell in the Conscience, as well as committing the greatest sins against light.

If thou hast been taken out of the belly of Hell and despair into Christs bosom, and made *to sit among Princes in the houshold of God*, O how shouldst thou live as a pattern of mercy; Redeemed, restored soul! What infinite sums doest thou owe to Jesus Christ, with what a singular frame of heart must thou walk and do every duty; Sabbaths what praising days, what singings of Hallelujahs, should they be to thee.

Ordi-

Ordinances what a Heaven, a being with Chriſt, and Angels and Saints? Every time thou thinkeſt of the Lord Jeſus be aſtoniſhed and wonder, and when thou feeſt thy ſins, admire his Grace who pardoned them, and when thou art proud adore his mercy, and that will humble and ſtrike thee down in the duſt.

Remember that Chriſts time of Love was *when thou waſt naked, Ezek.* 16. 8, 9. and *then he choſe thee*; and now canſt thou ever have a proud thought? Remember *whoſe arms ſupported thee from ſinking, and delivered thee from the loweſt Hell, Pſal.* 86. 13. And ſhout in the ears of Angels and Men, *Pſal.* 14. 8. And ſing for ever, *Praiſe Grace, only Grace.* Repent and beleive and pray dayly, and walk in the ſenſe of divine Love, as one that hath the anointings of Grace upon thee. Remember thy ſins and Chriſts pardonings: thy deſerts, and his merits; thy weakneſs and his ſtrength; thy pride and his humility; thy many infirmities, and his reſtorings; thy guilt, and Chriſts new application of his bloud; thy fallings, and his raiſing thee up; thy ſlightneſs, and his ſufferings; thy want & his fulneſs; thy temptations, & his tenderneſs; thy vileneſs & Chriſts Righteouſneſs.

Bleſſed ſoul, whom the Lord Jeſus ſhall find *not having on his own righteouſneſs, Phil.*

3. 3. But *having his robes waſhed and made clean in the blood of the Lamb*, *Rev.* 7. 14. Woful miſerable Profeſſor, that haſt not the Goſpel within. Reſt not upon the tryal of men, thou mayſt paſs the tryal of all the men in the World, and yet be caſt away in Chriſts day of tryal; whatever workings or attainments come not up to clear and diſtinct apprehenſions of the Bloud, Merits, and Righteouſneſs of the Lord Jeſus, which is the main object of the Goſpel, that ſoul falls ſhort of the Goſpel and will be left in a condition of doubtings and queſtionings; and doubtings, if not lookt to betimes, will turn to a ſlightneſs of ſpirit which is one of the moſt dangerous tempers.

Trifle not with the Ordinances of the Goſpel; be much in Meditation and prayer, wait diligently upon all opportunities of hearing the Word of God, we have need of Doctrine, Reproof, Exhortation and Conſolation, *as the tender herbs and graſs have of the rain, the dew, the ſmall rain, and the ſhowers*, *Deut.* 32. 2. Do all thou doſt as for thy ſoul, as unto Jeſus Chriſt, *Zach.* 7. 5, 6. As if immediately dealing with him, as if he were looking on thee, and thou on him, and fetch all thy ſtrength and ſupport from him.

Ob-

Obſerve what Holy motions you find in your ſoul to duties, and prize the leaſt motion of the Holy Spirit; the leaſt good thought thou haſt of the bleſſed Jeſus, the leaſt good word thou ſpeakeſt of him from thy heart ſincerely is rich mercy, O bleſs God for it. Obſerve if every day *you have the day ſpring from on high*, with his morning dews of mourning for ſin, conſtantly viſiting you, *Luke* 1. 17. whether the *bright morning Star*, with freſh influences of Grace and Peace do conſtantly ariſe upon you, *Rev.* 22. 16. and the Lord Jeſus ſweetly greeting thee in all duties; what duty makes not more *ſpiritual* will make more *carnal*, what doth not *quicken* and *humble* will *deaden* and *harden*. *Judas* may have the ſop, the outward priviledge of Baptiſm, the Lords Supper and the like; but *John* leaned on Chriſt boſom; *John* 13. 23. That's the Goſpel Ordinance poſture, in which we ſhould pray and hear and perform all duties. Nothing but lying in that boſom as it were, will diſſolve hardneſs of heart, and make thee mourn kindly for ſin, and cure ſlightneſs and careleſneſs of ſpirit which is the very Gangreen of Profeſſion; this will humble indeed, and make the ſoul cordial to its bleſſed Redeemer, and cauſe ſin to appear exceeding ſinful.

Never think thou art right as thou ſhouldeſt be, nor that thou art a Chriſtian of any glorious attainment until thou come to lye in the boſom of Chriſt, who is in the boſom of his Father; *John* 1. 18. Come therefore, and beg of the Father for the Revelation of Jeſus Chriſt, you can come with no requeſt that pleaſeth him better, he gave him out of his own boſom for that very end, even to be held up before the eyes of all ſinners as the everlaſting monument of his Fathers love; looking at the natural Sun weakneth the eye, but the more you look at Chriſt Jeſus the Son of Righteouſneſs, the ſtronger and clearer will the eye of your Faith be; look unto him, and you will love him, and live on him, and think on him continually. Keep your eye conſtantly upon him and his commands, or elſe every blaſt of temptation will ſhake you; if you would ſee the hatefulneſs of ſin and would heartily mourn for it, look upon the Saviour of the World ſuffering, and ſatisfying for it.

Go to Jeſus Chriſt in ſight of thy ſin and miſery, not of thy own works or holineſs, look upon him as ſhining in the Firmament of his Fathers love and grace, and that will comfort you. A Chriſtian never wants comfort but by breaking the order and method of the Goſpel, looking upon his

his own, and looking off Chriſt perfect Righteouſneſs, which is to chuſe rather to live by candle light then by the light of the Sun. If you would pray and cannot, and ſo are diſcouraged, ſee Chriſt praying and uſing his intereſt with the Father for you, and what then can you want, *John* 14. 16, *chap.* 17. If you be troubled look unto Chriſt, who is your peace, *Eph.* 2. 14. He left you peace again and again, when he went up to Heaven; he charged thee not to be troubled, no not in the leaſt ſinfully troubled, ſo as obſtruct thy comfort or thy believing, *John* 14. 1. 27. He is now upon the Throne, having ſpoiled upon his Croſs, even in the loweſt ſtate of his humiliation, all whatſoever can hurt or annoy thee; he hath born all thy ſins, ſorrows, fears, diſgraces, ſickneſſes, troubles and temptations, and is gone to prepare Manſions for thee.

Happy art thou therefore, O ſincere Soul, who makeſt Chriſt all thy Life, and art dead to all things beſides, thou art the excellent Chriſtian, one highly beloved, who haſt found favour with God and art a favorite of Heaven; do thy dear Redeemer then this one favour for all his love and favour to thee; love all his poor Saints and Children, even the meaneſt and weakeſt, notwithſtanding any difference in little matters; they are engraven on Chriſt heart, as the names of the Children of *Iſrael* on *Aarons* breaſt-plate, *Exod.* 21. 21. Let them be ſo on thine. *Pray for the peace of Jeruſalem, they ſhall proſper that love her, Pſalm.* 122. 6.

FINIS.

The Publican.

God be merciful to me a Sinner, Luke 18. 13.

The Pharisee.

God I thank thee that I am not as other men, Luke 18. 11.

The Doubting Christian.

Lord I beleive, help thou my unbelief, Mar. 9. 24.

Saving FAITH

Discovered in Three

Heavenly Conferences,

1. *Between Jesus and a Publican.*
2. *Between Jesus and a Pharisee.*
3. *Between Jesus and a Doubting Christian.*

The first Conference between Jesus and a Publican.

IN the great day of the Feast, Jesus stood, and cryed, saying, if any man thirst, let him come to me, *John* 7. 31. Then drew near all the Publicans and Sinners for to hear him, *Luke* 15. 1. And he said unto one of them.

Jesus, *Poor Publican, what makes thee draw near to me?*

Publican,

Publican. Becauſe they ſay (Lord) that thou art a friend of Publicans and Sinners, *Matth.* 11. 19.

Jeſus. *So I am, and thou art Welcome my beloved friend, ſit down therefore with me, and my Diſciples.* Matth. 9. 10.

P. Good *Maſter*, though I am unworthy to come into thy preſence, yet through thy leave, I'le ſit here at thy feet, to hear thy gracious words, *Mark* 7. 25. *Luke* 10. 39. *John* 12. 3.

J. *How knoweſt thou my words are gracious?*

P. Lord I have heard thee ſay, that Publicans and Harlots ſhall enter into the Kingdom of Heaven before the Phariſees which think themſelves far better than us, *Mat.* 21. 31. *Luke* 18. 11, 12.

J. *And what ſay the Phariſee to that?*

P. They murmur among themſelves, and ſay, *This man receiveth ſinners, and eateth with them,* Luke 15. 2.

J. *Didſt thou ever hear me Preach beſides that time?*

P. Yes, once beſides, and it was the beſt, and comfortableſt *Sermon* that ever I heard.

J. *Doſt thou remember any of it?*

P. Yes, (though I have a bad memory, yet) I remember thou didſt ſay, if a man had a hundred ſheep and did loſe one of them, he would leave the ninety and nine

in the Wilderness, and go after that which was lost, until he find it; and when he had found it, he layeth it on his shoulders rejoycing, and when he comes home, he calleth together his friends, and neighbours, saying unto them, rejoyce with me, for I have found my sheep that was lost.

Jesus, *Is that all thou canst remember?*

Publican, No, I remember somewhat more, that thou didst speak of a woman, that had ten pieces of Silver, and when she had lost one piece, she sought for it till she had found it, and then called her neighbours together to rejoyce with her. Also thou speakest of a man that had two Sons, the one that lived still at home, and was obedient to his Father, the other that went away from his Father, and spent his Fathers means among harlots, till he came to Poverty; and yet when he returned to his Father, his Father did receive him willingly, and made him great welcome, and entertainment.

Jesus, *Well done my friend, thou hast well remembred; but dost thou know why I speak these comparisons?*

P. No Sir, I do not well know that.

J. It was to comfort, and encourage the Publicans and Great Sinners, that did hear me, and to silence the Jews that did murmur, because they

they came to hear me, and because I received them.

Publican, It is true Lord, there were many of us there then, but we did not know what thou didst mean by the lost sheep, the lost piece, and the wicked Son.

Jesus, *I did mean thy Country-men, and Companions*, the Publicans, Harlots, and Sinners, *that are in a lost condition, because of your Sins, and Wickedness in the Eyes of others (as the Pharisees) quite lost, and adjudged to perish for ever.*

P. But who was it Lord that did seek for the lost sheep, and the lost piece of silver?

J. *It was I, who am* the Saviour of sinners, and the Shepherd of the sheep, *that am come to seek and to save that which is lost*, Luke 19. 10. Mat. 18. 11.

P. Lord I am one of those that are lost, what shall I do to be saved? *Act.* 16. 31.

J. *I am the way, and the door, if any man enter in, he shall be saved, and whosoever believeth on me, shall not perish, but have everlasting life*, John 14. 6. and 10. 9. and 3. 15. 16.

P. Lord canst thou save such a sinner as I am?

J. *Yes, I have power to save, and power to destroy, but I came not to destroy* * *men*

* Greek, ψυχὰς ἀνθρώπων, the Souls of Men.

lives,

lives, but to save them, Jam. 4. 12. Luke 9. 56.

P. And art thou willing, Lord, that I should be saved?

J. *Yes, I am willing that all should be saved, and come to the knowledge of the Truth*, 1 Tim. 2. 5.

P. But, Lord, I am a wicked and a sinful man, *Luke* 5. 8.

J. *I know (dear Soul) thou art so; But, I came not to call the Righteous, but Sinners to Repentance*, Matth. 9. 13.

P. But, Lord, I am not an ordinary, but an extraordinary sinner.

J. *Notwithstanding poor man, hearken for thy comfort; there was a certain Creditor, that had two Debtors, the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he freely forgave them both*, Luke 7. 41, 42.

P. But, Lord, I am a greater sinner then either of them both, for I have nothing but sinned all my Life time.

J. *What though, I am come to deliver those that were all their life time subject to* (a) *Bondage*, Heb. 2. 15.

a Or the Bondage of Sin.

P. Lord be merciful to me being a sinner, for I think there is not a greater sinner upon earth then I am, *Luke* 18. 13.

J. *I am merciful, and I will be merciful, and*

and will pardon thy ſins, Jer. 3. 12. Heb. 8. 12.

P. Lord, I am ſuch a ſinner, I deſerve no pardon, for I have wearied thee with my ſins.

J. *Though thou doſt not deſerve pardon, and though thou haſt wearied me with thy ſins, yet I will pardon thy iniquities for my own names ſake*, Eſa. 43. 25.

P. Lord, I do think my ſins are ſo great, that it is impoſſible for them to be pardoned.

J. *Do not think or ſay ſo, for all things are poſſible to him that beleiveth*, Mark 9. 23.

P. But my ſins are ſo red, I think all the Water in the Sea cannot waſh them away.

J. *Though thy ſins be as Scarlet, they ſhall be as white as Snow, and though they be red like Crimſon, they ſhall be as Wool, (if thou wilt turn to me from them) for my Blood can cleanſe thee from all ſin*, Eſa. 1. 18. 1 John 1. 7.

P. But Lord, if I ſhould turn to thee from them, yet they are written down and thou wilt not blot them out, Jer. 18. 23.

J. *I am he that bloteth out thy tranſgreſſions, yea, have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy Sins, return therefore unto me, for I have redeemed*

thee,

thee, Esa. 43. 25. and 44. 22.

P. But if I should return unto thee, yet when I sin again, thou wilt remember my sins.

J. *No, I will pardon thee, and thy sins and iniquities will I remember no more*, Heb. 10. 17.

P. Oh Lord! I am the child of wicked parents, and thou hast said, thou wilt visit the sins of the Father, upon the Children, to the third and fourth generation.

J. *If a wicked Father begets a Son, that seeth all his Fathers sins which he hath done, and considereth and doth not such like; that Son shall not bare the iniquity of the Father*; Ezek. 18. 14. 20. Ezek. 16. 3. to the 15.

P. But Lord were there any wicked parents that had good Children?

J. *Yes, many, as wicked* Ahaz *had good* Hezekiah, 2 *Kings* 16. 20. with 2 *Kings* 18. 3. *So Idolatrous* Amon, *had godly* Josiah, *and ungodly* Saul, *had Godly* Jonathan, 2 *Kings* 21. 21, 22. with 2 *King.* 22. 2.

P. Lord, what if I be a Bastard, and the Child of whoredom?

J. *That doth not hinder thee neither to be saved, for my servant* (c) Jephtha *was a Bastard; so was my servant* Phares *who is reckoned in my own Genealogy.* Compare Gen. 38. 18. and 29. and Ruth 4. 18. with Mat. 1. 3. (r) Judg. 11. 1. with Heb. 11. 32.

P. But Lord, is there not such a Scripture,

ture, that a Baſtard ſhall not enter into thy Congregation until the tenth Generation.

Jeſus, *Yes, there is ſuch a* (*d*) *Scripture, and that ſhould make People ſhun the Sin of Whoredom, but that doth not exclude men that are born Baſtards after the Fleſh, if they be born again of the Spirit, either out of my Church on Earth, (now in the days of the Goſpel) or yet out of Heaven,* (*d*) Deut. 23. 2.

Publican, But what Lord, if my Father was a Baſtard?

J. *Neither doth that hinder, for* Sarah *the brother of* Phares *(who was a Baſtard) begot my two wiſe and Godly Servants* Ethan *and* Heman; compare Gen. 38. 30. 1 Chron. 26. with Pſal. 88. and Pſal. 89. the Titles of both being of *Heman* and *Ethan*.

P. Oh Lord, I am a very old ſinner, and have one foot already in the Grave, and I fear it is too late for me now to be called.

J. *No, it is not too late, for I call ſome at the ninth hour, yea ſome at the* (*e*) *eleventh hour. And I will pour out of my Spirit upon old men in theſe Goſpel daies,* Mat. 20. 6. 9. Joel 2. 28. with Act. 2. 17.

Which is but one hour before night, or a little before death.

P. But Lord, I have committed ſuch great and hainous ſins, both by ſpeaking and doing, that I am affraid it is in vain for me to ſeek Mercy.

Jeſus,

Jesus, *Though thou hast spoken, and done evil things, as much as thou couldest, yet return unto me*, and I will not cause mine anger to fall upon thee, for I am merciful, *Jer.* 3. 5.

Publican, How shall I look upon thee, *Gracious Lord*, for I have multiplied sins against thee.

J. *As thou hast multiplied sins, so will I (f) multiply pardons, if thou wilt return unto me the Lord*, Esa. 55. 7.

f Or will abundantly pardon.

P. Oh but Lord, I scarce think that any so wicked as my self were saved, for I was an *Idolater*, an *Adulterer*, a *Thief*, a *Drunkard*, and what not that was wicked.

J. *Such were many of my servants that are now in Heaven, but I according to my own kindness, and pity to them, saved them by* washing, sanctifying *and* justifying *them, by my own (g) Name, Blood and Spirit*, 1 Cor. 9. 6, 9, 10, 11. Tit. 3. 3, 4, 5, 6, 7.

g Or power.

P. Oh but merciful Saviour, I was a Ring-leader of others into sin, and I enticed, and drew many into wickedness, and therefore my case is far worse then others.

J. *As thou wast a* Ring-leader, *and* Enticer *of others into sin, so I can make thee a* guide *and* leader *of others into, and in the way of righteousness, as I made thy Countrey-man* Levi *and others.*

Publican,

Publican, But that which makes me fear moſt, is becauſe I was a *Blaſphemer*, *Reviler* and *Perſecutor* of thy people, yea many of thy Saints did I ſhut up in Priſon.

Jeſus, *Yet thou ſhalt have mercy, becauſe thou didſt it Ignorantly, through Unbelief*, 1 Tim. 1. 13.

P. Oh but Lord, I find my heart is hardned, through the deceitfulneſs and cuſtom of ſin, that I cannot hope it will ever be otherwiſe.

J. *I can and will take the ſtony heart out of thy fleſh, and I will give thee a heart of fleſh*, Ezek. 36. 26.

P. Lord wilt thou do all for me?

J. *I muſt do all for thee, for without me thou canſt do nothing*, Phil. 2. 13. John 15. 5.

P. Lord what then ſhall I do?

J. *Before I teach thee what thou muſt do; I will firſt ſhew thee, what I have done, and ſuffered for thee.*

P. Good Maſter I deſire to know that.

J. 1. *I left my own glory, and came into the world to ſave thee, and ſuch ſinners as thou art*, John 17. 5. 1 Tim. 1. 15.

2. *Though I was the only Son of my Father, and in his own form, and equal to him; yet I took upon me the form of a ſervant, for thee and thy brethrens ſake*, Joh. 1. 14. Phil. 2. 6, 7, 8.

3. *Though I was Heir of all things, and Poſſeſ-*

Possessor of Heaven and Earth, yet I became poor and hungry, that thou mightest be made rich, Heb. 1. 2. Gen. 14. 19. and 2 Cor. 8. 9.

4. *Though I deserved honour, and glory; yet I was reviled, threatned, and persecuted by my own Creatures, and all for my good will to thee,* Heb. 2. 9. 1 Pet. 2. 23.

5. *Though I had no sin, yet I was made sin that thou poor sinner mightest escape sin,* 1 Pet. 1. 19. and 2. 22. 2 Cor. 1. 21.

6. *Though I was a Lawgiver, and Lawmaker, yet I became under the curse of my own Law, that I might redeem thee from that curse,* Esa. 33. 22. Gal. 3. 13.

7. *When I had power over mine own life, and no man could take it from me, yet I laid it down for thee, that thou mightest have Life,* John 10. 18. Rom. 5. 6. 9. 1 John 3. 16.

8. *Though I was my Fathers delight, and an object of his love from everlasting, yet I became an object of his wrath, for my Love to thee,* Prov. 8. 30. Psal. 88. 16. and 102. 10.

9. *When thou wast an enemy, and stranger to God my Father, I made peace between him and thee, and reconciled thee to him by my death, and sufferings,* Rom. 5. 10. Col. 1. 20, 21. Eph. 2. 12, 13.

10. *When thou wert a slave to the Devil, and a fire-brand of Hell; I did rescue thee from*

the

the power of the one, and redeem thee from the plague and punishment of the other, 2 Tim. 2. 25. Amos 4. 11. Heb. 2. 14. 1 Thess. 1. 10.

P. Oh Lord I did not deserve any of this from thee.

J. *True thou didst not deserve it, but yet I did it freely, and out of my love to thee,* Rom. 3. 24. Eph. 5. 2.

P. Are all my sins, Lord, satisfied for, and done away by thy death.

J. *Yes, they are perfectly satisfyed for, and absolutely done away out of my Fathers sight, never to be imputed again to thee,* 2 Cor. 5. 19.

P. And is there nothing now in the way that hinders me to be saved?

J. *No, there is nothing, for I have taken all things out of the way, that hindred thee to be saved,* Col. 2. 14.

P. And am I to do nothing to be saved?

J. *No nothing at all towards thy own salvation, for I have bought thee from death, and purchased thee Life and Salvation,* 1 Cor. 6. 20. 1 Pet. 1. 18, 19. Eph. 1. 14.

P. Shall I then be saved Lord?

J. *Yes, if thou wilt beleive, and trust wholly and only upon me, and upon my righteousness and merits, thou shalt be saved,* John 3. 36. Rom. 9. 33. and Rom. 10. 9. 11.

P. Lord I would beleive, but I partly am afraid to beleive; and partly I am so weak I cannot beleive.

Jesus,

Jesus, *Thou poor fearful heart, fear not, but be strong,* Esa. 34. 5. *But tell me why thou art afraid.*

Publican, Least I should presume, or least I should beleive, and have no ground for my Faith.

J. *It is not presumption for thee to do what I command thee, but it is obedience, and is not my word of promise a sufficient ground for thy Faith?* 1 John 3. 23. John 5. 24.

P. Doest thou then Lord command me to beleive?

J. *Yes, fear not, beleive on me, and thou shalt be saved,* Luke 8. 50. with Acts 16. 31.

P. But Lord though thou commandest me, yet I have no power to beleive.

J. *I will write my Laws in thy heart, and will inable and give thee power to beleive,* Heb. 8. 10. Matth. 12. 21.

P. Lord if thou wilt also give me power to beleive, I will acknowledge I am nothing, but what I am in thee; and that I have nothing, but what I have received from thee.

J. *Doest thou not beleive?*

P. Oh yes, now Lord I do beleive, John 9. 38.

J. *This is the work and gift of God that thou doest beleive; for flesh and blood hath not wrought this in thee,* John 6. 29. Eph. 2. 8.

P. Oh Lord, I do acknowledge it to be

thy work, but I am afraid I ſhall looſe this Faith again.

Jeſus, *I that am the Author of thy Faith, will alſo finiſh it: be therefore of good chear, for thou art one of my Fathers Children, and of my Saints, and my ſpirit ſhall abide in thee for ever*, Heb. 12. 2. John 1. 12. and 4. 14. and 7. 38, 39.

P. Lord I have ſinned againſt thy Father, and againſt thee, and I am unworthy to be called either his Son or thy Servant, *Luke* 15. 21.

J. *Son thy ſins are forgiven thee, ſin no more*, Luke 5. 23. John 8. 11.

P. Lord I am afraid I ſhall ſin again, though I deſire, and reſolve never to do it. But what Lord, if I ſhould ſin againſt my will?

J. *Thou canſt not ſin willingly and wilfully; for my ſeed of Grace will remain in thee, and if thou ſinneſt through weakneſs, and frailty, I will be an Advocate, propitiation for thy ſins*, 1 John 3. 9. and 2. 12.

P. Is it then thy will Lord, that I ſhould have forgiveneſs of my ſins, and doubt no more?

J. *Yes ſure, for theſe things have I ſpoken, that thou ſhouldſt have a full aſſurance, and doubt no more.*

P. But what if Satan, when he ſees me ſin, will tempt me to doubt again?

J. *Say unto him, that I am faithful and juſt*

juſt to forgive thee thy ſins, and that my blood cleanſeth thee from all ſin, 1 John 17.

P. But Lord wilt not thou have me to confeſs my ſins?

J. *Yes, I will have thee confeſs them, and forſake them,* 1 John 1. 9. Prov. 28. 13.

P. But Lord, is it thy mind, that I ſhould always be ſorrowful?

J. *No, but it is my mind, rather that thou ſhouldſt always rejoyce, and have ſtrong conſolation,* Phil. 4. 4. Heb. 6. 18.

P. Oh Lord, I cannot chuſe but cry, and mourn, and be aſhamed, and hate my ſelf for all my former wickedneſs, and ungodlineſs, *Ezek.* 16. 61.

J. *Thou mayeſt do that, and yet hold faſt thy confidence; for the ſpirit of mourning, and the ſpirit of Grace and Adoption, may be in thy heart at once, and the one not deſtroy the other,* Zach. 12. 10.

P. Lord how is that?

J. *Thou maiſt mourn at the ſight of thy ſins, as they were committed againſt me, and for thy denying, ſelling, and crycifying me, and yet thou mayeſt beleive (becauſe I have ſaid ſo) that they are all pardoned. As* Joſephs *brethren cryed, and complained for their guiltineſs in ſelling him, yet they were glad that he was alive, and could help them in their diſtreſs,* Gen. 42. 21, 22.

P. Now Lord thou haſt taught me what I

ſhould do in reſpect of my ſelf, but now Lord I would do ſomething for thee.

J. *Come then and follow me*, Matth. 9. 9. *And he aroſe and followed him.*

The Second Conference between Jeſus and a Phariſee.

Phariſee.

THen one of the Phariſees came to him, and asked him, what ſhall I do to work the work of God, *John* 6. 28.

Jeſus.

This is the work of God, that thou beleive in him, (viz. me) *whom he hath ſent*, John 6. 29.

Phariſee, But Maſter what good thing ſhall I do that I may have eternal Life, *Math.* 19. 16.

J. *If thou wilt be ſaved by doing, then keep the Commandments.*

Ph. I have kept them all from my youth, *Matth.* 19. 20.

J. *Then thou art no ſinner.*

Ph. Yes, we are all ſinners; but I thank God

God I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican. *Luke* 18. 11.

Jesus, *Why, what dost thou more than this Publican?*

Publican, I fast twice in the week, and give tithes of all that I possess, and concerning the Law, I live blameless, *Luke* 18. 12. *Phil.* 3. 6.

J. *Hast thou never read, that they which followed after the Law of Righousneß, have not attained to the Law of Righteousneß*, Rom. 9. 31.

Ph. No, I never observed that, but I remember another text, where God saith, I gave them my Statutes, and shewed them my Judgments, which if a man do, he shall live in them, *Ezek.* 20. 11.

J. *Doest thou think to go to Heaven by doing?*

Ph. Not by doing only, but by doing good, and departing from evil.

J. *But doth not the Law say, cursed is he that observeth not all things that are written in the words of the Law to do them*, Deut. 27. 26.

Ph. Yes, that is, whosoever breaks the Law is accursed, unless he repents for it.

J. *The Law doth not say, unless men repent for breaking it, they are accursed, but it says absolutely they are cursed, and I say, whosoever keepeth the whole Law and yet offendeth in*

one point he is guilty of all, Gal. 3. 10. Jam. 2. 10. Matth. 5. 19.

Ph. I ſay ſo too, that except men keep the Law of *Moſes* they (*a*) cannot be ſaved, and whoſoever (*b*) know not, and keep not the Law, there are accurſed, *Acts* 15. 1. 24. *John* 7. 49.

Jeſus, *Doeſt thou know the Law?*

Ph. Yes, I know the Law, for I am inſtructed daily out of the Law, by our (*c*) Doctors of the Law and Holy Prieſts, (*c*) *Zeph.* 3. 4.

J. *The Prieſts have done violence to the Law, and they that* (d) *handle the Law know not the Lord,* (d) Jer. 3. 8.

Ph. Jehovah, hath ſaid, that the Law ſhall not periſh from the Prieſts, for the Prieſts lips is to keep knowledge, and we are to ſeek the Law at his mouth, *Jer.* 18. 18. *Mal.* 2. 7.

J. *God hath ſaid alſo, that the Law ſhall* (e) *periſh from the Prieſts, and that they* (f) *ſhall not every man teach his neighbour any more, for all ſhall know the Lord, from the leaſt to the greateſt*, Jer. 31. 4.

Ph. I perceive thou goeſt about to deſtroy the Law.

J. *Think not ſo, for I am not come to deſtroy the Law, but to fulfil it*, Matth. 5. 17. Luke 16. 17.

Ph. I Sir, I like that, that we ſhould ful-

fil

fil the Law, that we should perform it.

J. *Yes,* Moses *gave you the Law, but (a) none of you keepeth it, but (b) you have been partial in the Law, (c) Ye pay Tithe of Mint, Annis and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith,* John 7. 19. Mal. 2. 9. Matth. 23. 23.

Ph. It is true, we may come short in some things, but he that keepeth the Law happy is he.

J. *Thou that (d) restest in the Law, and makest thy boast of the Law, through breaking the Law thou dost dishonour God, and causest many to (f) stumble at the Law, verily I say unto thee, thou (g) shalt be judged by the Law,* Rom. 2. 17. *ver.* 23. Mal. 2. 8. Rom. 2. 12.

Ph. No. I hope rather to be justified, then to be judged by the Law.

J. *Verily, verily, I say unto thee, by the deeds of the Law, there shall no flesh be justified in Gods sight,* Rom. 3. 20. Gal. 3. 11.

Ph. How then shall I be justified.

J. *The Righteousness of God without the Law is manifest, being witnessed by the Law and the Prophets,* Rom. 3. 21.

Ph. What Righousness is that?

J. *Not a mans* (h) *own Righteousness, which is called, the* (i) *Righteousness of the Law; but the* (k) *Righteousness which is of*

God by Faith, (*h*) Phil. 3. 9. (*i*) Rom. 2. 26. (*k*) Rom. 4. 13.

Ph. What difference is there between the Righteouſneſs of the Law, and the Righteouſneſs of Faith?

J. Moſes *deſcribeth the Righteouſneß of the Law,* thus *that the man which doth thoſe things which the Law requireth ſhall live by them; but the Righteouſneſs of Faith, ſaith, whoſoever beleiveth on me ſhall be ſaved,* Rom. 10. 5. 6, 11.

Ph. How can men be ſaved by beleiving in thee, for thou art but one?

J. *As by one* (l) *mans offence death reigned, by one much more, they which receive abundance of Grace, and of the gift of Righteouſceß, ſhall reign in life by me, who am the* (m) *Son of Righteouſneß,* (n) *and made by God my Father to be righteouſneß unto men* (l) Rom. 5. 7. (*m*) Mal. 4. 2. (*n*) 1 Cor. 1. 30.

Ph. Thou beareſt record of thy ſelf, Jo. 8. 13.

J. (o) *Though I bear record of my ſelf, yet my record is true.* (p) *My Father alſo beareth witneß of me, and this is his witneß, that he hath given life, and this life is in* (me) *his Son.* (o) John 8. 14. (*p*) 1 John 5. 11.

Ph. But what ſay'ſt thou, how was our Father *Abraham* and his ſeed (who lived before thee) juſtified and ſaved?

J. (q) *Your Father* Abraham *rejoyced to ſee my day, and he ſaw it, and was glad, for*

(r) *I*

(r) *I was before* Abraham *and he and his spiritual seed, were justified and saved by Faith in me.* (r) Rom. 4. 3. 11, 13, 16. Gal. 3. 14. 18. 20.

Ph. But was not *Abraham* justified by works?

J. *If* Abraham *were justified by works, he hath whereof to glory, but not before God; for what saith the Scripture,* Abraham *beleived God, and it was accounted to him for Righteousness,* Rom. 2, 3.

It is true *Abrahams* faith was accompanied with works.

Ph. If I be not justified by my good works, to what end should I perform them?

J. *Though thy good works cannot justifie thee before God, yet they may glorifie God, and be profitable unto men,* Matth. 5. 16. Tit. 3. 8.

Ph. Well then, I am glad my good works be good for something.

J. *Yes, thy good works would be good for something, if thy Faith (like* Abrahams*) did work with thy works, but thou doest not beleive, and all thy works thou doest to be seen of men,* Jam. 2. 22. Matth. 23. 5.

Ph. No, I do not do my good works to be seen of men, but to please God.

J. *I tell thee that* without Faith it is impossible to please God; *Heb.* 11. 6.

Ph. But God hath said, if a man do well, he shall be accepted.

J. *It is not for their well-doing that men are*

accepted with my Father, but they are made acceptable in me, and their works are accepted for my ſake, Eph. 1. 6. 1 Pet. 2. 6.

Ph. But am I no nearer Heaven, that perform good works, than this ſinful and ungodly Publican?

J. *Thou Hypocrite that juſtifieſt thy ſelf, and judgeſt another, I tell thee, that Publicans and Harlots ſhall enter into the Kingdom of Heaven before ſuch as thou art*, Matth. 7. 5. and 21. 31.

Ph. Oh untrue, and falſe doctrine, to ſay, that thoſe curſed men who know not the Law, ſhould be ſaved before us, who are the children of *Abraham*, John 7. 49. and 8. 33.

J. *Thou blind, and ſelf-conceited* Phariſee, *underſtandeſt thou not the Scripture?* I will have mercy, and not ſacrifice, for I am not come to call the Righteous, but ſinners to Repentance. *And I ſay unto thee, unleſs thou doeſt beleive in mee, thou art not the child of* Abraham, Matth. 9. 13. Gal. 3. 26.

Ph. I beleive in the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*, whoſe child and ſervant I am.

J. *If thou didſt beleive in God, thou wouldeſt alſo beleive in me, but thou art the child of the Devil, and in bondage to this day*, John 8. 44. Gal. 4. 25.

Ph. How am I in bondage?

Jeſus,

J. *Thou art under the curse of the Law, and under the power of sin and Satan; and canst never be made free, unless I make thee free,* Joh. 8. 34, 35, 36.

Ph. How doest thou free men?

J. *By my* (*a*) *death, and sufferings, I satisfie the Law; by the* (*b*) *power of my resurrection, I overcome death; and by my Spirit I* (*m*) *cast out Satan, and* (*n*) *subdue sin,* (*a*) Gal. 3. 13. (*b*) 1 Cor. 15. 55, 57. (*m*) Mat. 12. 28. (*n*) Rom. 8. 2.

Ph. Sir, I hope to be freed another way, to wit, by my sacrifices, prayers, and good works.

J. *Thy sacrifices and thy prayers, are an abomination unto me, and thy works are not found perfect before God,* Esa. 66. 3. Prov. 15. 8. and 28. 9. Rev. 3. 2.

Ph. What dost thou think to beat me off from my long prayers, and good works? I hope by these, together with my fasting, and mourning, to lay a sure, and happy foundation for my soul for ever.

J. *Thou worker of iniquity, that dost* (*a*) *practice hypocrisie, I tell thee thy prayers are* (*b*) *sin, thy works are done to be seen of men; thou also fastest for* (*c*) *strife, and thy mourning is but hypocritical; therefore instead of laying a sure and happy foundation, thou* (*d*) *heapest up wrath to thy self, against the day of wrath,* (*a*) Esa. 32. 6. (*b*) Psal. 109. 7.

(*c*) Es.

(*c*) Ef. 58. 4, 5. (*d*) Job 36. 13.

Ph. Sir, I am not a hypocrite, but a true Child of God, and I hope I ſhall be ſaved, for I know moſt good men take me for a godly and righteous man.

J. *Though thou doſt outwardly* (*e*) *appear righteous unto men, yet within thou art full of hypocriſie and iniquity; thou ſeed of the Serpent, thy* (*f*) *hope will periſh, for thou canſt not* (*g*) *eſcape the damnation of hell,* (*e*) Mat. 23. 28. (*f*) Job 8. 13. (*g*) Mat. 23. 33.

Ph. I do not fear what thou ſayeſt, for I am better perſwaded of my ſelf.

J. *Though thy ſeared Conſcience, and hardned heart, hinders thee yet from fearing; yet fear, terrour, and trembling, ſhall* (*h*) *ſurpriſe, and fill thy ſpirit, that thou ſhalt roar in* (*i*) *flames of fire, and in everlaſting burnings,* (*h*) Ef. 33. 14. Deut. 32. 22. (*i*) Luk. 3. 17. Mark 9. 43. 44, 46.

Ph. I have joy and comfort in my ſpirit often from my performances, and I know that God will hear my prayers, that I make publickly and privately unto him.

J. *Thou painted Sepulchre, haſt thou not read! that the* (*k*) *joy of an hypocrite is but for a moment? and that an hypocrite ſhall not* (*l*) *come before God, And doſt thou not* (*m*) *reſtrain prayer before God; and when thou prayeſt, doſt thou not do it publickly to be* (*n*) *ſeen*

ſeen of men? (*k*) Job 20. 5. (*l*) Job 13. 16. (*m*) Job 15. 4. (*n*) Mat. 6. 5.

Ph. I pray in private alſo.

J. *Then it is either when* (*o*) *ſome puniſhment is upon thee, or elſe to quiet thy carnal conſcience,* (*o*) Eſa. 26. 16.

Ph. Maſter why doſt thou reproach me in ſaying thus?

J. *Thou diſſembler that* (*p*) *ſeekeſt honour of men, and not the honour which cometh from God: thou art to expect nothing but ſhame, and* (*q*) *everlaſting contempt.* (*p*) John 5. 44. (*q*) Dan. 12. 2.

Ph. Sir, thou judgeſt raſhly.

J. *No, as I hear; I judge, and my judgment is juſt and true,* John 5. 30. and 8. 16. 26.

Ph. How knoweſt thou what I am, that thou ſo judgeſt?

J. *I am he that ſearcheth the heart and trieth the reins, and I will give to every one of you according to your works,* Rev. 2. 23.

Ph. When thou judgeſt the world, what difference wilt thou make between us that ſerve God, and the Heathens that ſerved him not?

J. *The difference will be this, that your* (*r*) *condemnation will be the greater, becauſe, though ye know God, yet ye ſerved him* (*s*) *vainly, falſly, and* (*t*) *hypocritically.* (*r*) Mat. 23. 14. Mar. 12. 40. Luk. 20. 47. (*s*) Mat. 15. 9. (*t*) Eſa. 57. 4.

Phari-

Phariſee, Good Maſter, I would eſcape this condemnation, for I beleive it will be great, and thy words begin to terrifie me already.

J. *I have told thee already, that there is no other way for thee to eſcape it, but only by me, but yet thou doſt not beleive me*, John 10. 25.

Ph. How wilt thou have me beleive in thee?

J. *Firſt, I will have thee ſee thy ſelf to be the* (*v*) *greateſt and vileſt of ſinners, and then ſee all thy* (*u*) *own righteouſneſſes, ſervices, and performances, to be as filthy and menſtruous rags: And after thou haſt denied and* (*w*) *abhorred thy ſelf, then cry out, Maſter, ſave me, or elſe I periſh; for the* (*x*) *whole need not a Phyſician, but thoſe that are ſick*, (*v*) 1 Tim. 1. 15. (*u*) Eſa. 64. 6. (*w*) Ezek. 36. 31. (*x*) Matth. 9. 12.

Ph. I do ſee my ſelf a ſinner, and I am ſorry for my ſins. And doth not God ſay, *that whoſoever confeſſeth and forſaketh his ſins ſhall find mercy.*

J. *I ſay unto thee (thou lukewarm Profeſſor) Except thou eateſt my fleſh, and drinkeſt my bloud; and ſubmitteſt unto my righteouſneſs, thou canſt not be ſaved*, John 6. 53.

Ph. Well then; If I cannot be ſaved by my own works, and righteouſneſs, Maſter, let me be beholding to thee to ſave me.

Jeſus, *Haſt thou not read, that (a) Salvation belongeth onely to the Lord, and that men are ſaved by grace, without the works of the Law; why then doſt thou ſo (b) lightly eſteem of the Rock of thy Salvation? by ſeeking to be juſtified and ſaved (as (c) it were) by thy own works: I tell thee again, thou muſt (d) deny thy own righteouſneſs wholly, and look to be found in my righteouſneſs only, elſe thou canſt not be ſaved (e)* Pſal. 3. 8. (*b*) Deut. 32. 15. (*c*) Rom. 9. 32. (*d*) Phil. 3. 9.

Ph. Indeed Maſter, thou makeſt the way to Heaven very hard.

J. *It is ſo hard, that many ſhall ſeek to enter in, and ſhall not be able,* Luke 13. 24.

Ph. If it be as thou ſayeſt. I am afraid that many of our beſt Scribes and Phariſees will come ſhort of Heaven.

J. *Thou maiſt be ſure of that, for verily I ſay unto thee, Except thy righteouſneſs, exceeds the righteouſneſs of the Scribes and Phariſees, thou ſhalt in no caſe enter into the Kingdom of Heaven,* Matth. 5. 20.

Ph. But Maſter, there be ſome that do great works in thy name, ſhall not all ſuch be ſaved?

J. *No, for many will ſay unto me hereafter,* Lord, Lord, *have we not propheſied in thy Name, and in thy name caſt out devils, and in thy name done many wonderful things; and then will I profeſs unto them, I never knew you,* de-

depart from me ye workers of iniquity, *Mat.* 7. 22. 23.

Ph. But why ſhould not ſuch rather be ſaved then caſt away?

J. *Becauſe they (as thou doſt) do all theſe things to be ſeen of men, and to gain honour unto themſelves, and ſo build their Salvation upon this falſe foundation, as the fooliſh builder built his houſe upon the Sand, which in (g) time of flood, and wind, could not ſtand, but fell,* Matth. 7. 26, 27.

g *i. e.* Times of Trial and perſecution. Luk. 8. 12.

Ph. I ſee thou doſt reject me, I thought to be one of thy Diſciples, and to follow thee.

J. *No, I do not reject thee, but am very willing to receive thee; but firſt conſider, what thou doſt, and what it will coſt thee, if thou wilt be my Diſciple and follow me.*

Ph. What will it coſt me Maſter?

J. *Thou muſt (h) hate thy Father and Mother, and Wife, and Children, and Brethren, and Siſters, and thine own Life alſo; yea thou muſt go, and ſell all that thou haſt, and take up thy croſs daily, and follow me, elſe thou canſt not be my Diſciple,* Luk 14. 26, 27.

h *i.e.* In compariſon of Chriſt, and when they come in competition with him, Matth. 10. 37.

Ph. This is a hard ſaying, who can bear it, and he went away ſorrowful, and followed him no more, *Joh.* 6. 60. 66. *Mat.* 19. 22.

The

The Third Conference between Jesus, and a Doubting Christian.

Jesus.

COme unto me all ye that labour and are heavy laden, and I will give you rest, *Matth.* 11. 28.

Christian.

Oh Lord I am a poor heavy laden sinner that would come unto thee, but cannot come.

Jesus, It is true O soul, no man can come unto me, except the Father which hath sent me draw him, *John* 6. 44.

Christian, *How then Lord shall I come unto thee?*

Jesus, I and my Father are one, and we give power to the faint, and to them that have no might, we add strength, *John* 10. 30. *Esay* 40. 29.

Christian, Lord, *I am altogether without strength, therefore draw me unto thee, and I will come.*

Jesus, I will draw thee unto me with the cords of a man, with bands of love, and with loving kindness, *Hos.* 11. 4. *Jer.* 31. 3. *John* 12. 32.

Christian, *But Lord now I look upon my self, I see*

I see I am unworthy to come unto thee; yea, unworthy of the least of thy mercies.

Jesus, So said my servant (*a*) *John* the *Baptist*, and (*b*) *Jacob*, and (*c*) others, yet do not judge thy self (as the (*d*) Jews did) unworthy of eternal life, (*a*) *Matth.* 3. 11. 6. (*b*) *Gen.* 32. 10, (*c*) *Luke* 7. 7. *Mat.* 8. 8. (*d*) *Acts* 13. 46.

Christian, *If such men as* John Baptist, *and* Jacob *did judge themselves unworthy; how many thousand times more unworthy am I, a wretched and wicked sinner?*

As the Prodigals Father did his Son Luke 15. 21, 22

Jesus, It is true, neither *they*, nor *thou*, could be worthy of your selves, but yet I am willing to account you worthy, *Luke* 20. 35. *and* 21. 36. *Rev.* 3, 4.

Christian, *But Lord, if there were any thing that were good in me, it might a little incourage me to come unto thee, but I find nothing but evil in me.*

Jesus, Dost thou not know, that without me thou canst (*e*) do nothing; and that a man can (*f*) receive nothing, except it be given him from heaven. Why then dost thou stay away from me who must (*g*) work all thy works in thee. And (*e*) *John* 15. 5. (*f*) *John* 3. 27. (*g*) *Esa.* 26. 12. 2. 12. And because thou seest nothing but evil in thee, thou shouldst the rather come unto me, who am the (*h*) Fountain wherein thy un-

unclean soul must be washed; and unless I (*i*) wash *thee* thou canst not be clean, nor have any (*k*) part in me, (*h*) *Zach.* 13. 1. (*i*) *Ezek.* 36. 25. *and* 1. 9. (*k*) *John* 13. 8.

Christian, *True Lord, thou art the* Fountain *and* well-spring *of life, and it is thy blood (and nothing else) that can wash away my sins: but how can I come near to thee, who am so wicked, that for ought I know, have counted thy blood (l) an unholy thing,* (*l*) Heb. 10. 29.

Jesus, Thou poor, dear, and doubting soul, what if thou hadst had a hand in crucifying me (as the Jews had?) yet cannot I forgive thee, as I did many of them? But thou hast not counted my blood an unholy thing, for thou still desirest to have thy sins washed away by it, *Acts* 2. 36. 41.

Christian, *What the Jews did, they did ignorantly; but I have sinned against knowledge, which makes my sins worse then theirs.*

Jesus, If thou hast sinned against knowledge, yet thou hast not sinned so, but that thou maist be forgiven: For my dear Disciple *Peter* sinned against knowledge, when he denied with an oath that he knew me not, *Matth.* 26. 72.

Christian, *Oh but yet my sins are worse then his, for his sin was but one sin, and that a sudden and short sin; but I have sinned many sins and continued long in them.*

Jesus,

Jesus, So did my beloved servant *David* (who was a man according to my own heart) commit several sins together, as *Murther*, *Whoredome*, *&c.* and continued a while too in his sins.

Christian, *Oh but Lord, those servants of thine though they sinned against thee, yet they expressed a great deal of sence of their sins, and sorrow for them; but I can neither be sensible of, nor sorrowful for mine.*

Jesus, Oh sweet soul, thou mistakest, and forgettest thy self, for thou dost often confess thy sins before me with *sense*, *shame*, and *sorrow*. And I hear thee daily bemoaning, and complaining, and saying, *I have (n) sinned against the Lord, woe is me for I am undone*, *(n)* Job 7. 20. Psal. 51. 4. Lam. 5. 16.

Christian, *Oh good Lord, it is not without a cause that I cry* woe is me I am undone; *for I think there is no soul in such a dangerous, and desperate condition, as mine is in.*

Jesus, Why doest thou think, and say so?

Christian, *Because I have sinned that unpardonable sin against thy spirit.*

Jesus, Oh thou poor and precious soul, thou dost but think so, and fear so: but tell me how canst thou sin that sin against my *Spirit*, and yet pray for more of my *Spirit*, and so much prize my *Spirit* as thou dost?

Chri-

Christian, Oh Lord, *I have often grieved and quenched thy* Spirit, *and is not this to commit that unpardonaale sin?*

Jesus, My own dear and loving children may and do sometimes grieve my spirit by sinning, and quench the gracious motions of it, and yet do not sin that unpardonable sin, *Eph.* 4. 30. 1 *Thess.* 5. 19. *Esay* 63. 10.

Christian, *Oh but I can think no less, but that I have committed that sin, for I have had* hard, cruel and desperate *thoughts in my heart, against the Holy Spirit.*

Jesus, Though (my child) thou hast had such *thoughts* in thy heart, yet thou hast not spoken evil of my *Spirit* (as the Jews did) which is the sin of blasphemy, and that unpardonable sin, *Mat.* 12. 24. 28. 31. *Mark* 3. 22. to 30.

Christian, *Lord I am not sure but that I have spoken evil words of thy spirit; for I know I have many times uttered* vile, bitter, *and* cursed *words.*

Jesus, Notwithstanding, thou didst through the violence of thy temptations, and in the bitterness of thy Soul, speak such words (as my servants *Job*, *David*, *Jeremy*, *Jonah*, and *Peter* did) yet thou hast not done despightfully (or sinned maliciously and wilfully) against my Spirit of grace as Reprobates do, *Heb.* 10. 29. *Job* 3. to 13. and 10. 18. and 23. 15, 16. *Psalm* 31. 22.

and

and 116. 11. *Jer.* 20. 14, &c. *Jonah* 4. 3, 4, 9. *Mat.* 26. 27, 74.

Christian, *Oh I have been and still am very wilful, and have often sinned wilfully, and thou sayest in thy word, that if any sin wilfully after they receive the knowledge of the truth, there remaineth no more sacrifice for sins,* Heb. 10. 6.

Jesus, Thou dear soul, have not I heard thee often in prayer complaining of, and bewailing thy sins, and begging earnestly for power against them; therefore it is rather against thy will (then wilfully) that thou dost sin.

Christian, *Oh but I find sin in power in my soul, which if I were a Saint they would not be so.*

Sin was in power in Paul *when it could carry him captive.*

Jesus, My servant *Paul* found sin so strong in him that he confessed he was carnal, and sold under sin; and that he found a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin, *Rom.* 14. 23.

Christian, *Oh but neither* Paul *nor any other* Saint, *hath sinned presumptuously as I have done.*

Ps. 19. 13. *It is probable that* David *sinned presumptuously in killing* Uriah.

Jesus, My servant *David* prayed, that he might be

be kept from presumptuous sins, for he was subject thereunto, and so are the best of my Saints.

Christian, *But Lord, I have rebelled against thee.*

Jesus, So did my servants of (*a*) old, but I have received (*b*) gifts for the *Rebellious*, and to me belongs mercies and forgiveness, though thou hast rebelled against me, *Dan.* 9. 9. (a) *Isa.* 1. 2. *and* 63. 20. (b) *Ps.* 68. 18.

Christian, *Oh but my* Rebellion *is the worst* Rebellion *of all, for I have rebelled against the light; I have professed thee, and yet I have belied thee, and made an hypocritical profession; I seemed like* Judas, *to be thy friend, whilst in my heart I did not love thee.*

Jesus, The house of *Israel* and the house of *Judah* dealt treacherously against me the Lord, and belied me, and *Ephraim* my dear Son, compassed me about with lies, yet was I gracious to them, *Jer.* 5. 11. 12. *Hosea* 11. 12. *with Jer.* 23. 6. *and* 31. 20.

Christian, *But Lord*, Ephraim *was never so wicked as I am, and guilty of such Lukewarmness, Hypocrisie and Back-sliding as I am guilty of.*

Jesus, Yea, *Ephraim* was a cake not turned. And *Ephraim* fed upon wind and provoked me to anger most bitterly, yet my bowels still worked toward *Ephraim*, that I could

could not deſtroy him, *Hoſ.* 8. 8. *and* 12. 1. 14. *with* 11. 8.

Chriſtian, *But I encreaſed in ſin, and the more mercies I received, the more my heart was exalted.*

Jeſus, Even ſo did *Ephraim* ſin more and more, according as he was filled, ſo his heart was exalted, *Hoſ.* 13. 2, 6.

Chriſtian, *But Lord what didſt thou do to* Ephraim?

Jeſus, I drew them with the cords of man, and with bands of love, and I was as the dew unto them, *Hoſ.* 11. 4. *and* 14. 5.

Chriſtian, *Oh but I have forſaken the Lord, and back-ſlided from thee.*

Jeſus, So did *Iſrael* and *Judah*, *Jer.* 2. 13. *and* 3. 6. *and* 4. 16.

Chriſtian, *But Lord I find that my heart is bent to continual back-ſliding, yea, my back-ſlidings are encreaſed.*

Jeſus, So were (*c*) they, yet I healed their back-ſlidings, ſo will I heal thine alſo, *Hoſ.* 14. 4. *Jer.* 3. 14. 22. (*c*) *Hoſ.* 11. 7. *Jer.* 5. 6.

Chriſtian, *But I have fell into groſs ſins that have diſhonoured thee, and cauſed thine enemies to blaſpheme.*

Jeſus, So did my ſervant *David*, 2 *Sam.* 12. 14. and others of my Saints.

Chriſtian, *I but then he did mourn and repent greatly for his ſins, but I cannot do ſo,*

for

for I find my heart as hard as an Adamant.

Jeſus, So my people *Iſraels* hearts formerly were as hard as a *Rock*, *Adamant*, and *Flint*, *Jer.* 5. 3. *Ezek.* 3. 9.

Chriſtian, *Oh but I have been long (yea ever) troubled with this hardneſs of heart.*

Jeſus, Though thou haſt, yet I will take the ſtony heart out of thy fleſh, and I will give thee a heart of fleſh, *Ezek.* 36. 26.

Chriſtian, *But I cannot repent me of the hardneſs of my heart.*

Jeſus, What though, yet I am exalted to give repentance unto thee, *Acts* 5. 31.

Chriſtian, *Oh, but I do not find that I am ſenſible enough of my ſin; for if I were I ſhould mourn, and be aſhamed for all the wickedneſs which I have committed againſt thee.*

Jeſus, When thou doeſt ſee me whom thou haſt pierced, and when thou ſeeſt that I am pacified towards thee; then thou ſhalt mourn, loath thy ſelf, and be aſhamed, for all thy ſins and abominations which thou haſt committed againſt me, *Rev.* 1. 7. *Ezek.* 6. 9. and 16. 63.

Chriſtian, *But Lord I am a very great ſinner, and I would fain ſee the nature and number of my ſins, that I might truly repent me of them, and be humbled for them.*

Jeſus, If thou ſee all thy ſins with their nature, number, and aggravations, thou canſt never look upon them, but with de-

ſpatts as *Cain* and *Judas*. And it is not ſo much the ſight of ſin as the ſight of my *Love*, *Grace*, *Goodneſs*, and *Glory*, that will lead thee to repentance, and humble thee for thy ſins, *Luke* 7. 42. 47. *Zach.* 12. 10. *Rom.* 2. 4. *Eſa.* 6. 5. *Gen.* 4. 13. *Matth.* 27. 3, 4, 5.

Chriſtian, *Oh Lord I know I am as wicked a ſinner, and as ungodly a wretch as ever lived; but though I know this, yet methinks I am not broken with the ſence thereof, I cannot weep nor ſhed tears for my ſins, Oh no! I go many times to prayer, and to hear Sermons, and there is no more working, nor relenting upon my Soul, then if I were a dead ſtock, or ſtone.*

Jeſus, Oh my dear ſoul, do not thou belie thy ſelf, for I have heard many a ſorrowful ſigh comming from thy heart, and I have ſeen many a tear drop from thine Eyes: and I will yet pour out more of the Spirit of mourning upon thee. But what if thou didſt not find theſe things in thy ſelf, yet I have offered up ſtrong cries and tears unto my Father for thee, *Ezek.* 9. 4. *Pſal.* 34. 17. *Zach.* 12. 11. *Heb.* 5. 7.

Chriſtian, *Oh Lord that I had but Faith to beleive that for my ſelf.*

Jeſus, Have Faith in me, and be not faithleſs but beleiving, *Mar.* 11. 22. *John* 20 27.

Chriſtian, *Lord I find ſo much* Atheiſm *and* Unbelief *in my heart, that I have oftentimes queſti-*

questionings in my self concerning God, and concerning the Scriptures, and word of God.

Jesus, These are the temptations and suggestions of Satan, and my own Disciples were, and are troubled with them, *Luke* 24. 25.

Christian, *Oh Lord I am troubled with a thousand temptations.*

Jesus, Yet fear not (my loving and dear Child) for thou hast divers temptations, yet it is that which my best Saints have had, and I will not suffer thee to be tempted above what thou art able, but I will succour thee in thy temptations, and I will make a way that thou shalt escape, and be delivered out of temptations, *Jam.* 1. 2. 1 *Cor.* 10. 13. *Heb.* 2. 18. 2 *Pet.* 2. 9.

Christian, *But I think no Saint hath such temptations as mine, for sometimes, I am tempted to kill my self, and sometimes to kill others; insomuch that I cannot look upon any weapon, waters, or the like, but I am ready to make my self away therewith.*

Jesus, Satan tempted me to cast my self off the Pinacle of the Temple, and he also tempted many of my dear Children, to destroy themselves: but do not thou hearken to the *Accuser* (for he doth accuse thee to me and me to thee) but rather say unto him, *Satan* it is written, my Lord Jesus hath overcome thee, and I hope through his blood, and

through his might and ſpirit to overcome thee likewiſe: ſay alſo my God hath commanded me not to kill another, nor to do *hurt or violence to my ſelf:* therefore get thee behind me thou *Lier*, *Murtherer*, and *Enemy*, for I will put my truſt in Chriſt though he kill me, and I will endeavour to live to ſerve him, though he ſhould afterwards damn me, *Matth.* 4. 5. *Rev.* 12. 10. *John* 12. 13. *Exod.* 20. 13. *Acts* 16. 28. *Job* 13. 15.

Chriſtian, *Though I do ſometimes reſolve againſt Satans temptations, and labour to reſiſt them: yet I find my temptations are renewed; and I am not able to withſtand them, for they come in as a flood upon me.*

Jeſus, I that ſay unto the proud waves, hitherto ſhalt thou come, but no further; I will by my ſpirit put the Enemy (Satan) to flight when he comes in like a flood againſt thee, *Job* 38. 11. See *Eſa.* 59. 19. Margin.

Chriſtian, *But Lord I find I am not only troubled with fear and ſad temptations: but alſo with ſtrong and powerful corruptions.*

Jeſus, I will ſubdue all thy iniquities and thy ſins ſhall not have dominion over thee, *Mich.* 7. 19. *Rom.* 6. 14.

Chriſtian, *Oh but this doth much trouble me, that I do not find any love in my heart to thee.*

Jeſus, What though thou doſt not, yet I will circumciſe thy heart and thou ſhalt love me:

me: and when thou apprehendeſt *my* love to thee, thou wilt love me again, *Deut.* 30. 6. 1 *John* 4. 19.

Chriſtian, *I have ſinned* (Lord) *againſt thy mercies, and abuſed thy love, yea loved my ſins more then thee, therefore I cannot think that ever thou wilt look upon me with any love or delight.*

Jeſus, So did my ſervant *David*, and my people *Iſrael*, yet as I loved them, ſo will I love thee freely; and betroth thee to me in loving kindneſs and mercy, 2 *Sam.* 12. 8, 9. *Hoſ.* 2. 5, *and* 14. 4. *and* 2. 9.

Chriſtian, *But Lord I have not only ſinn'd againſt thy mercies but againſt thy corrections, and chaſtiſements alſo.*

Jeſus, So did my people *Iſrael* formerly for when I ſmote them, they went on forwardly in the way of their evil hearts, but I led them, and reſtored comforts to them, *Eſa.* 57. 17. 18.

Chriſtian, *I but my condition is worſe then all that, for I have been long under the means of grace, and yet I am altogether fruitleſs; and like the barren Fig-tree.*

Jeſus, Thou troubled ſoul, in me is thy fruit found, and I will purge thee, and thou ſhalt bring forth fruit abundantly, for they that are planted in my houſe ſhall flouriſh and be fat, and like a green Olive Tree, *Joh.* 15. 5. *Pſal.* 92. 12, 13, 14.

Christian, I *Lord, its true if* I *were a branch in thee, and a true member of thy house then* I *could beleive these promises of thine; alas!* I *am neither of both, but separated from thee and thy people.*

Jesus, Do not say that thou art none of mine, (for I have bought thee with my blood) and do not speak that thou art separated from my people, for I will give thee in mine house, and within my walls, a place, and a name of Sons and Daughters, *Esa.* 56. 3. 5.

Christian, *Sure if* I *were not an* out-cast *and a* Reprobate, I *should not be thus (as* I *am) in a wilderness condition.*

Jesus, *Israel* was counted an *out-cast*, and she cried out, yet I was then a God to her, and she a people to me, *Jer.* 30. 16, 17, 22.

Christian, *Oh if* I *were but one of thine*, I *should then count my self the happiest in all the World.*

Jesus, Fear not my Spouse, for I am thy Husband and thy Father.

Christian, *If* I *were one of thy Children thou wouldst not hide thy self from me as thou dost.*

Jesus, I have hid my self and my face from some of my Prophets and people of old, and yet it was in love to them, and so it is to thee, *Psal.* 88. 14. *Esa.* 8. 17. and 64. 7.

Chri-

Chriſtian, *But thou haſt hid thy ſelf from me, and thou ſeemeſt alſo to be angry with me,* Eſa. 54. 5. Jer. 31. 9.

Jeſus, Fury is not with me (towards thee) and though I be angry, yet my anger is but for a moment, *Eſa.* 27. 4. and 54. 8.

Chriſtian, *Yet Lord thou haſt been angry with me a long time, for thou haſt forgotten me.*

Jeſus, Zion did ſay ſo, the Lord hath forſaken me, and my Lord hath forgotten me: yet I had not forgot her; for ſhe was graven upon the palms of my hands, *Eſa.* 49. 14, 15. *Jer.* 51. 5.

Chriſtian, *But Lord if thou hadſt not forgotten me, thou wouldſt never have left me in ſuch a wilderneſs and barren condition as I am in.*

Jeſus, I have allured thee into the wilderneſs, that I might ſpeak comfortably unto thee, *Hoſ.* 2. 14.

Chriſtian, I *have been many years in trouble and terrours, and wanting peace in my ſoul, which could not poſſibly have been, if I had truly beleived in thee.*

Jeſus, But now will I ſpeak peace unto thee, and I will guide thee, into the way of peace, *Pſal.* 85. 8. *Luke* 1. 79.

Chriſtian, *Lord wilt thou ſpeak peace unto me, and guide me into the way of peace?*

i. e. The Preachers Lips that Preach't peace.

Jeſus, I will create the fruit of the lips *Peace, Peace*, and my ſpirit ſhall be in thee, and his fruit ſhall be peace to thy ſoul, *Eſa.* 57. 19. and 55. 12.

Chriſtian, *But Lord thy word ſaith, there is no peace to the wicked.*

Jeſus, No not to a man that will perſiſt in his wicked way, and doth not, nor will not beleive in me, but thou art one of thoſe that I bore the chaſtizement of thy peace, and one of the children of peace, *Eſa.* 53. 5. and 54. 13.

Chriſtian, *But Lord how can* I *have peace, ſeeing a man cannot have peace before (and without) he does beleive?*

Jeſus, Thou ſhalt have Faith and Peace, and I will give peace through beleiving, 2 *Theſ.* 3. 16. 6.

Chriſtian, *But Lord then* I *muſt know that* I *am one of thine.*

Jeſus, Thou ſhalt know that I am the Lord thy God, and that thou art one of my people, *Ezek.* 34. 30.

Chriſtian, *Oh how ſhall* I *know that?*

Jeſus, My ſpirit ſhall bear witneſs with thy ſpirit that thou art my Child, *Rom.* 8. 16.

Chriſtian, *But how ſhall* I *know that it is thy ſpirit that beareth this witneſs, and that it is not the ſpirit of deluſion?*

Jeſus, Thou maieſt know that by its power in working in thy heart which no other ſpirit can work alike: as alſo by the earneſt and fruits thereof, 2 *Cor.* 5. 5. and 7. 22. *Gal.* 5. 22, 23.

Chriſtian, *Lord what elſe ſhall I beleive, beſides being one of thine?*

Jeſus, Doſt thou beleive that?

Chriſtian, *Yes Lord, I do beleive that thou art Jeſus the Son of God, and the Saviour of the World*, Acts 8. 37. John 6. 69. and 11. 27.

Jeſus, But doſt thou beleive that I am thy Saviour.

Chriſtian, *Lord I do beleive that there is no other way to be ſaved but only by thee*, Acts 4. 12.

Jeſus, But doſt thou beleive that thou ſhalt be ſaved by me.

Chriſtian, *Lord I do beleive, help my unbelief*, Matth. 9. 24.

Jeſus, To thee it is given to beleive, *Phil.* 1. 29.

Chriſtian, *Now Lord I do beleive.*

Jeſus, What doſt thou now beleive?

Chriſtian, *I beleive that thou lov'ſt me and did'ſt give thy ſelf for me, and that thou art my Lord, and my God, and that I am juſtified and ſhall be ſaved by grace*, Gal. 2. 20. John 20. 28. Acts 15. 11.

Jeſus, How cam'ſt thou to beleive this?

Chriſtian, *Lord it is by thy gift and work that* I *do beleive it*, Eph. 2. 8. Heb. 12. 2.

Jeſus, Well; now thou doſt beleive what wilt thou do?

Chriſtian, *Lord what wilt thou have me to do?* Acts 9. 6.

Jeſus, If thou love me, keep my words, *John* 14. 23.

Chriſtian, *What are thoſe Words of thine?*

Jeſus, Search the Scriptures; for they are able to make thee perfect and wiſe unto Salvation, and to furniſh thee for every good work, *Job* 5. 39. 2 *Tim.* 3. 16, 17

Chriſtian, *But Lord how ſhall* I *underſtand thy Word?*

Jeſus, I will make known my words unto thee, *Prov.* 1. 23.

Chriſtian, *But Lord is there no danger of my departing and falling away from thee now* I *do beleive?*

Jeſus, No, the Mountains ſhall depart, and the Hills be removed, but my loving kindneſs ſhall not depart from thee, *Eſa.* 54. 10. Jer. 32. 40.

Chriſtian, *Lord* I *will keep thy precepts with my whole Heart*, Phillipians 1. 19. 69.

Jeſus,

Jesus, I have Redeemed thee that thou ſhould'ſt ſerve me without fear, in Holineſs and Righteouſneſs, all the dayes of thy life: *Luke* 1. 69.

Chriſtian, *Come ye Children and I will declare what my Lord hath done for my Soul.*

My S O U L *ſhall make her boaſts of the* L O R D, *the humble ſhall hear this and be glad, and magnifie the* L O R D *with me, and let us Exalt his Name together*, Pſal. 34. 11. 2, 3.

FINIS.

THE Threefold STATE OF A CHRISTIAN DISCOVERED;

I. *By Nature.* II. *By Grace.* III. *In Glory.*

Thy Threefold State here thou mayſt ſee,
What thou haſt been, art, and ſhalt be.

1.

BY *Nature* I was born of the fleſh, *John* 3. 6.

By Grace, I am born of the Spirit, *Joh.* 3. 6.

In Glory, I ſhall have all Spiritual priviledges, *John* 1. 12.

2.

By Nature, I was all fleſh, *Joh.* 3. 6. *Gen.* 6. 5. and 8. 21.

By Grace, I am fleſh and ſpirit, *Rom.* 7. 20. 23. *Gal.* 5. 17. *In Glory*, I ſhall be all ſpiritual, 1 *Cor.* 15. 44. 50.

3. *By*

3.

By Nature, I walked after the flesh, 2 *Cor.* 10. 3. *Rom.* 8. 4.

By Grace, I walk in the spirit, *Gal.* 5. 16. *Rom.* 8. 4.

I*n Glory*, I shall be quickned by the spirit, *Rom.* 8. 11.

4.

By Nature, I did mind wholly the things of the flesh, *Rom.* 8. 5.

By Grace, I do mind chiefly the things of the spirit, *Rom.* 8. 4.

I*n Glory*, I shall mind only things spiritual.

5.

By Nature, I was dead in sin, *Eph.* 2. 1. 1 *Tim.* 5. 6.

By Grace, I am quickned from sin, *Eph.* 2. 5.

I*n Glory*, I shall be quite freed from sin.

6.

By Nature, I did lie in iniquity, 1 *John* 5. 19.

By Grace, I do live in all piety, *Tit.* 2. 12. 2 *Tim.* 3. 12.

I*n Glory*, I shall enjoy perfect purity, *Rev.* 21. 4.

7.

By Nature, I was under the law of sin and death, *Rom.* 8. 2.

By Grace, I am made free by the law of the Spirit of life, *Rom.* 8. 2.

I*n Glory*, I shall triumph over sin and death, 1 *Cor.* 15, 55, 56, 57.

8.

By Nature, I did hate God and his Law, *Ps.* 15. 21. & 18. 15. and 2. 3. *Rom.* 1. 30.

By Grace, I do love God and his Law, *Ps.* 116. 1. and 11. 19. 27. 1 *John* 4. 59.

I*n Glory*, I shall for ever delight in God, and do his Law.

9.

By Nature, I despised

ſed all Inſtruction, *Prov.* 1. 7.

By Grace, I deſire all information, *Prov.* 11. 25. *Pſal.* 86. 11.

In Glory, I ſhall attain clear apprehenſion, 2 *Cor.* 3. 6.

10.

By Nature, I communicated with the vileſt ſinners, *Pſal.* 1. 1. *Matth.* 24. 49.

By Grace, I kept company with the beſt Chriſtians, *Cant.* 1. 7. *Acts* 9. 26. 1 *Joh.* 1. 3.

In Glory, I ſhall know all Saints & live with them, *Luke* 13. 28. *Matth.* 27. 53. and 25. 28. 1 *Theſ.* 3. 15.

11.

By Nature, I perſecuted Godlineſs, *Acts* 26. 14, 15.

By Grace, I profeſs it in power, 1 *Tim.* 6. 12.

In Glory, I ſhall have the price, *Phil.* 3. 14.

12.

By Nature, I was one of the world, *Joh.* 15. 18, 19.

By Grace, I am choſen out of the world, *John* 15. 19.

In glory, I ſhall be ſeparated from the world, *Matth.* 13. 49. and 25. 3. 33.

13.

By Nature, I was in darkneſs, 1 *Pet.* 2. 9.

By Grace, I walk in the Light, *John* 8. 12. 1 *Theſ.* 5. 4.

In Glory, I ſhall dwell with Light, 1 *Tim.* 6. 16.

14.

By Nature, I was naked and bloody, Jer. 6. 15. *Ezek.* 16. 7.

By Grace, I am array'd with the robe of Innocency, *Rev.* 29. 8.

In Glory, I ſhall be cloathed with immortality, 2 *Cor.* 5. 3.

15. *By*

15.

By Nature, I was a ſtranger, *Eph.* 2. 12.

By Grace, I am Gods friend, *Iſa.* 41.8. John 15. 10.

In Glory, I ſhall be his favourite for ever *Prov.* 3. 4. and 8. 25.

16.

By Nature, I was an Enemy, *Rom.* 5. 10.

By Grace, I am reconciled, *Col.* 1. 21.

In Glory, I ſhall be ſaved, *Rom.* 5. 10.

17.

By Nature, I was condemned, John 3. 18.

By Grace, I am juſtified, *Acts* 13.39. *Rom.* 3. 24.

In Glory, I ſhall judg 1 *Cor.* 6. 2. *Mat.* 19. 28.

18.

By Nature, I departed from God, Jer. 17. 5.

By Grace, I draw near to God, *Heb.* 7. 29.

In Glory, I ſhall abide with God, John 8. 34.

19.

By Nature, I was Satans ſlave, 1 *Tim.* 2. 26.

By Grace, I am the Lords Free-man, 1 *Cor.* 7. 22. *Gal.* 4. 31. 1 *Pet.* 2. 26.

In Glory, I ſhall be a Citizen of Zion, *Eph.* 2. 19.

20.

By Nature, I was free from righteouſneſs, *Rom.* 6. 20.

By Grace, I am free through righteouſneſs *Rom.* 3. 25. 2 *Pet.* 1. 1.

In Glory, I ſhall raign in righteouſneſs, *Rom.* 5. 21.

21.

By Nature, I lived in fear, *Heb.* 2. 15. *Gal.* 4. 15. *Rom.* 8. 15.

By Grace, I live by Faith,

Faith, *Gal.* 2. 20. 2 *Cor.* 5. 7.

In Glory, I attain the end of my Faith, 2 *Pet.* 1. 9.

22.

By Nature, I was without hope, *Eph.* 2. 12.

By Grace, I rejoyce in hope, *Rom.* 5. 2.

In Glory, I ſhall need no hope, 1 *Cor.* 13. 13.

23.

By Nature, I was without all the promiſes, *Eph.* 2. 13.

By Grace, I am under all the promiſes, 2 *Cor.* 1. 20.

In Glory, I ſhall partake of all things promiſed.

24.

By Nature, I was the child of the Devil and of Hell, 1 John 3. 10. *Matth.* 23. 15.

By Grace, I am a child of God, and a ſtranger in the world, *Gal.* 3. 26. 29.

In Glory, I ſhall be an heir of God and of Heaven, *Rom.* 8. 17. *Heb.* 11. 7.

25.

By *Nature*, I was in conſtant danger, *Mat.* 5. 22.

By *Grace*, I am in continual ſafety, P*ſal.* 4. 8. *John* 10. 28, 29.

In Glory, I ſhall be in an Impregnable ſanctuary, *Iſa.* 45. 17.

26.

By *Nature*, I ſought to go to Heaven by my own righteouſneſs, *Rom.* 10. 3.

By *Grace*, I ſeek to go to heaven without my own righteouſneſs, *Phil.* 3. 9.

In Glory, I ſhall be in Heaven abſolutely righteous, *Eph.* 5. 27. *Jude* 8. 14.

27.

By *Nature*, I ſought my ſelf only, *Phil.* 2.

21.

21. 2 *Tim.* 3. 5.

By *Grace*, I seek Gods glory cheifly, *Phil.* 1. 11. 1 *Cor.* 10. 31.

In Glory, I shall give it to him wholly, *Rev.* 5. 12, 13.

28.

By *Nature*, I was lost, *Luk.* 19. 10. 1 *Pet.* 2. 25.

By *Grace*, I am found, *Luke* 15. 24.

In Glory, I shall be at home, 1 *Cor.* 2.

29.

By *Nature*, I knew nothing, 1 *Cor.* 8. 2. *Rom.* 3. 11.

By *Grace*, I know in part, 1 *Cor.* 13. 12.

In Glory, I shall know even as I am known, 1 *Cor.* 12.

30.

By *Nature*, My services were abominable, *Prov.* 15. 8.

By *Grace*, My services are acceptable, 1 *Pet.* 2. 5.

In Glory, My services shall be rewarded, *Mat.* 6. 4. and 10. 41.

31.

By *Nature*, I was like a beast, *Psal.* 73. 22. and 45. 12.

By *Grace*, I am like a Prince, *Gen.* 23. 6. *Rev.* 1. 6.

In Glory, I shall be like an Angel, *Luke* 20. 36.

32.

By *Nature*, My body was the Temple of sin, *Rom.* 6. 12.

By *Grace*, My body is the Temple of the holy spirit, 1 *Cor.* 6. 19.

In Glory, My body shall be raised spiritual, 1 *Corinthians* 15. 44.

33.

By *Nature*, I did glory in my shame, *Phil.* 3. 19.

By

By *Grace*, I am ashamed of my sin, *Rom.* 6. 21.

In *Glory*, I shall be without sin and shame, *Hebrews* 9. 28.

34.

By *Nature*, I was like the dirt and mire, most filthy, *Isaiah* 57. 20. and 10. 6.

By *Grace*, I am like the Moon in beauty, *Canticles* 6. 10.

In *Glory*, I shall be like the Sun in Glory, *Matthew* 10. 43.

35.

By *Nature*, I sate in the shaddow of death, *Luke* 1. 79.

By *Grace*, I do sit virtually in the Kingdom of Life, *Eph.* 2. 6.

In *Glory*, I shall sit on his Throne Eternally, *Matthew* 19. 40. *Revelations* 3. 21.

FINIS.

THE SCRIPTURES CONCORD:

Compiled out of the Words of Scripture, wherein is the ſumme of the way of Salvation, and ſpiritual things compared with ſpiritual.

Queſtion.

WHat *ſhould you do in the daies of your youth?*

A. Remember my Creator, *Eccl.* 12. 1.

Q. *Who created you?*

A. God created man *Gen.* 1. 27.

Q. Is *there but one God?*

A. No there is but one God, 1 *Cor.* 8. 6.

Q. *But doth not the Scripture ſay there are three in Heaven?*

A. There are three that bear witneſs in Heaven, the Father, the Word, and the Holy Spirit, and theſe three are one, 1 *John* 5. 7.

Q. *How can theſe be Three, and yet but One God?*

A. Great is the Myſtery, the Son in the Father,

Father, and the Father in the Son, and the Spirit of truth which is ſent by the Father, and the Son, *John* 14. 11. with 15. 26. and 14. 26.

Q. *Hath any one ever ſeen God the Father?*

A. No man hath ſeen God the Father at any time; the only begotten Son who is in the boſom of the Father, he hath declared him, *John* 1. 18.

Q. *How did Chriſt declare him?*

A. He was God manifeſted in the fleſh, 1 *Tim.* 3. 13.

Q. *Is it needful for you to know God the Father and* JESUS *Chriſt?*

A. Yes, This is life Eternal that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent, John 17. 3.

Q. *But do not all know there is one God?*

A. No, the fool hath ſaid in his heart there is no God, *Pſal.* 14. 1.

Q. *But he will ſay there is a God?*

A. Yet all his thoughts are, there is no God, *Pſal.* 10. 4.

Q. *But do not all the wiſe men of the world know God?*

A. No, the world by wiſdom know not God, 1 *Cor.* 1. 21.

Q. *But theſe profeſs that they know God?*

A. Yes, they profeſs that they know God, but in works they deny him, *Tit.* 1. 16.

Q. *Then all they that ſeem to know God do not know him?*

A. He that ſaith he knoweth God, and keepeth not his commandments, is a lyar, and

and the truth is not in him, 1 John 2. 4.

Q. *How then ſhall thoſe that are ſaved come to know God?*

A. They ſhall be all taught of God, *John* 6. 45.

Q. *What is God?*

A. A Spirit, *John* 4. 24.

Q. *Hath he ever been and will he ever be God?*

A. From everlaſting, to everlaſting he is God, *Pſal.* 90. 2.

Q. *Is there any change in God?*

A. No, in him is no variableneſs, nor ſhaddow in turning, *Jam.* 1. 17.

Q. *Can God be compared to any?*

A. To whom will you liken me, or ſhall I be equal, ſaith the holy One, *Iſa.* 40. 45.

Q. *Is there any like God?*

A. He ſaith I am God and there is none like me, *Iſa.* 46. 9.

Q. *But is not Chriſt like him?*

A. Yes, he is the Image of the inviſible God, *Col.* 1. 15.

Q. *How is he the Image of God?*

A. In him dwelleth all the fulneſs of the Godhead bodily, *Col.* 2. 9.

Q. *Is Chriſt then equal with God?*

A. Yes, he being in the form of God, thought it not robbery to be equal with God, *Phil.* 2. 6.

Q. *Should Chriſt then be honoured as much as the Father?*

A. Yes, all men ſhould honour the Son, even as they honour the Father, *John* 5. 23.

Q. *Why ſo?*

A. Becauſe he is the man

man Gods fellow, *Zach.* 13. 7.

Q. *How can he be Gods fellow being man?*

A. Before the beginning he was with God and was God, *John* 1. 1.

Q. *But was Christ before he came in the flesh?*

A. Yes, he was set up from everlasting, before the beginning, or ever the earth was, *Prov.* 8. 23.

Q. *What did God do before he made this World?*

A. He chose some in Christ Jesus, *Eph.* 1. 4.

Q. *For what end?*

A. To be the praise of the glory of his grace, *Eph.* 1. 6.

Q. *Is that certain that God hath elected some?*

A. Yes sure, see *Matth.* 24. 22. 24. 31. *Rom.* 8. 33. and 9. 11. 1 *Tim.* 5. 21. *and* 2. 2. 10. 1 *Pet.* 1. 2. and 2. 1. 10. 2 *Thes.* 2. 13.

Q. *To what hath God chosen them?*

A. To obtain salvation by our Lord Jesus Christ, 1 *Thes.* 5. 9.

Q. *are those whom God chose in Christ Jesus sure to be saved?*

A. Yes, the foundation of God standeth sure: having this seal, the Lord knoweth them that are his, 2 *Tim.* 2. 19.

Q. *How are they sure to be saved?*

A. Because God that cannot lye promised it before the world began, *Tit.* 1. 2.

Q. *Upon what ground did God promise salvation?*

A. Upon this ground, that Christ should make his soul an offering for sin, *Isa.* 53. 10.

Q. *Was*

Q. *Was it then concluded upon, that Chriſt ſhould die?*

A. Yes, and therefore he is ſaid to be ſlain from the foundation of the world, *Rev.* 13. 8.

Q. *Then God did purpoſe that ſuch as ſhould be ſaved ſhould be ſaved through Chriſt?*

A. Yes, he purpoſed it, and gave his grace in Chriſt Jeſus to them before the world began, 2 *Tim.* 1. 9.

Q. *How was that?*

A. God for his ſake loved them with an everlaſting love, *Jer.* 31. 3.

Q. *Tell me now, which was firſt, Chriſt or the creature?*

A. Chriſt is the firſt born of every creature, *Col.* 1. 15.

Q. *Do you mean that Chriſt was born before the world was made?*

A. No, But that God his Father appointed him heir of all things, and ſealed him to be Mediator, *Heb.* 1. 2. *John* 6. 27.

Q. *How prove you that Chriſt was before all creatures?*

A. Becauſe by him all things were made, *John* 1. 3.

Q. *Did not God the Father make all things?*

A. Yes, he created all things by Jeſus Chriſt *Eph.* 3. 9.

Q. *For whom did God make all things?*

A. The Lord made all things for himſelf, *Prov.* 16. 4.

Q. *Were all things that God made, good?*

A. Yes, *Gen.* 1. 10. 12. 18, 21. 25.

Q. *Who was the firſt man that was made?*

A. Adam, 1 *Cor.* 15. 47.

Q. *Of*

Q. *Of what was he made?*

A. Of the duſt of the ground, *Gen.* 27.

Q. *In whoſe likeneſs made he him?*

A. In his own likeneſs, *Gen.* 5. 1.

Q. *How was that?*

A. Upright, *Eccl.* 7. 29.

Q. *Did Adam abide ſo?*

A. No, he ſought out many inventions, *Eccleſ.* 7. verſe 29.

Q. *What did Adam do?*

A. He diſobeyed God, *Rom.* 5. 19.

Q. *What came by Adams diſobedience?*

A. Death. *Rom.* 5. 12.

Q. *Upon whom?*

A. Upon all, *Rom.* 14. 18.

Q. *Why ſo?*

A. Becauſe all ſinned in him, *Rom.* 5. 12.

Q. *Did that one ſin bring judgement upon all?*

A. Yes, by that one offence judgement came upon all men to condemnation, *Rom.* 5. 18.

Q. *Are you then made a ſinner by Adams ſin?*

A. Yes, by that one mans offence all are made ſinners, *Rom.* 5. 19.

Q. *How elſe are you a ſinner?*

A. Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me, *Pſal.* 51. 5.

Q. *What do all as ſoon as they are born?*

A. They go aſtray as ſoon as they be born, ſpeaking lyes, *Pſal.* 58. 3. *Iſa.* 48. 8.

Q. *But how can a child ſin?*

A. Sin is bound in the heart of a child, *Prov.* 22. 15.

Q. *Is*

Q. *Is the heart then ſinful?*

A. All the purpoſes and deſires of mans heart are only evil every day, Gen. 6.5.

Q. *Then there is much evil in you, but is there any good in you?*

A. In me dwelleth no good thing, Rom. 17. 18.

Q. *But are all ſo bad?*

A. There is none that doth good no not one, Rom. 3. 12.

Q. *What then is the condition of all?*

A. All the World are become guilty before God, Rom 3.19.

Q. *Can any be ſaved in that condition?*

A. No, all have ſinned and come ſhort of the glory of God, Rom. 3. 23.

Q. *But is there not any one in the world without ſin?*

A. No, there is not a juſt man upon earth that doeth good, and ſinneth not, Eccleſ. 2. 20.

Q. *But cannot any be juſtified by their works?*

A. No, by the works of the Law no fleſh can be juſtified in Gods ſight, Rom. 3. 20.

Q. *Why cannot one that doth his beſt to keep the Law be juſtified thereby?*

A. Becauſe whoſoever keepeth the whole Law, and yet offendeth in one point is guilty of all, Jam. 2. 20.

Q. *Then if you break the Law but once, you are very miſerable?*

A. Yes, For is written, curſed is every one that continueth not in all things which are written in the

book of the Law to do them, Gal. 3. 10.

Q. *How then can you be ſaved?*

A. Not by works of righteouſneſs which we have done, but according to his mercy he ſaveth us, *Tit.* 3. 5.

Q. *How is this?*

A. God according to his promiſe raiſed unto us a Saviour Jeſus, Acts 13. 33.

Q. *What was he?*

A. God with us, Matth. 1. 23.

Q. *Whoſe Son was he?*

A. The only Son of God, Luke 1. 35.

Q. *How do you know he was the Son of God?*

A. Becauſe God ſaid of him, Thou art my Son, Matth. 3. 17.

Q. *How elſe.*

A. He was declared to be ſo by his power, Rom. 1. 4.

Q. *Was Chriſt man alſo?*

A. Yes, 1 Tim. 2. 5.

Q. *How was he made man?*

A. A Virgin did conceive and bear him, Eſa. 7. 14. Mat. 1. 23.

Q. *How could a Virgin conceive and bear?*

A. She was with Child by the Holy Ghoſt, Matth. 1. 18. Luke 1. 25.

Q. *Was not Joſeph married unto Mary Chriſts mother.*

A. Yes, yet he knew her not till ſhe had brought forth her firſt born Son, and called his name Jeſus, Mat. 1. 25.

Q. *Why is Chriſt called the Son of David?*

A. Becauſe he was made of the ſeed of *David* according to the fleſh, *Rom.* 1. 3.

Q. *From what Tribe did Chriſt ſpring?*

A. It is evident our Lord ſprang out of

Ju-

Judah, Heb. 7. 14.

Q. *Where was he born?*

A. In Bethlehem, Matth. 2. 1. John 7. 42. Mich. 5. 2.

Q. *When was Christ born?*

A. When the fulneſs of time appointed by the Father was come, Gal. 4. 2. 4.

Q. *What manner of man was Christ made?*

A. He was made in the likeneſs of other men, Phil. 2. 7.

Q. *Was he in all things like other men?*

A. Yes, he was in all points tempted as we are, yet without ſin, Heb. 4. 15.

Q. *Why was he ſo made?*

A. That he might be a merciful and faithful high Prieſt in all things pertaining unto God, to make reconciliation for the ſins of the people, Heb. 2. 17.

Q. *Was Christ in this World?*

A. Yes, he was in the world, John 1. 10.

Q. *What did he do in the World?*

A. He went about doing good, and healing all that were oppreſſed of the devil: for God was with him, Acts 10. 38.

Q. *Did Christ commit any ſin in the World?*

A. No, he did not ſin, neither was guile found in his mouth, 1 Pet. 2. 22.

Q. *But was he not made ſin?*

A. Yes, for us, 2 *Cor.* 5. 21.

Q. *How was that?*

A. He bear our ſins in his own body, 1 Pet. 2. 14.

Q. *Why ſhould he bear our ſins?*

book of the Law to do them, Gal. 3. 10.

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A. Not by works of righteouſneſs which we have done, but according to his mercy he ſaveth us, *Tit.* 3. 5.

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A. Yes, he was in all points tempted as we are, yet without ſin, Heb. 4. 15.

Q. *Why was he ſo made?*

A. That he might be a merciful and faithful high Prieſt in all things pertaining unto God, to make reconciliation for the ſins of the people, Heb. 2. 17.

Q. *Was Christ in this World?*

A. Yes, he was in the world, John 1. 10.

Q. *What did he do in the World?*

A. He went about doing good, and healing all that were oppreſſed of the devil: for God was with him, Acts 10. 38.

Q. *Did Christ commit any ſin in the World?*

A. No, he did not ſin, neither was guile found in his mouth, 1 Pet. 2. 22.

Q. *But was he not made ſin?*

A. Yes, for us, 2 *Cor.* 5. 21.

Q. *How was that?*

A. He bear our ſins in his own body, 1 Pet. 2. 14.

Q. *Why ſhould he bear our ſins?*

A. Becauſe he was made a ſurety for us, Heb. 7. 22.

Q. *What did Chriſt do as our ſurety?*

A. He died for our ſins, 1 Cor. 15. 3.

Q. *What death did he die?*

A. The death of the croſſe, Phil. 2. 8.

Q. *What death was that?*

A. A curſed death, for it is written, curſed is every one that hangs upon a Tree, Gal. 3. 13.

Q. *By whom was Chriſt delivered to death?*

A. By the the determinate councel and foreknowledge of God, Acts 2. 23.

Q. *Who were the men that put Chriſt to death?*

A. The dwellers at *Jeruſalem*, and their Rulers; though they found no cauſe of death in him, yet deſired they *Pilate* that he ſhould be ſlain, Acts 13. 27, 28.

Q. *But did not your ſins help to put Chriſt to death?*

A. Yes, he was Wounded for our tranſgreſſions, and bruiſed for our ſins, Iſa. 53. 5.

Q. *Did Chriſt bear the wrath of God?*

A. Yes, the wrath of God did lie hard on him, Pſal. 88. 7. and 89. 46.

Q. *How doth that appear?*

A. Becauſe he hath delivered us from the wrath to come, 1 Theſſ. 1. 10.

Q. *Was there no other to help us, but only Chriſt?*

A. No, he looked, and there was none to help, *Iſa.* 63. 5.

Q. *Could*

Q. *Could not the Law make men perfect?*

A. No, The Law made nothing perfect, Heb. 7. 19. and 10. 11. Rom. 8. 3.

Q. *Was it needful for Christ to have a body?*

A. Yes, it was of neceſſity, that this man had ſomewhat to offer, Heb. 8. 3.

Q. *Why could not Christ ſave us and not dye?*

A. Without ſhedding of blood there was no forgiveneſs, Heb. 9. 23.

Q. *What did Christ intend in laying down his life?*

A. To give it a ranſom for many, Mat. 20. 28. Heb. 9. 18.

Q. *For whom did Christ dye?*

A. For all, 2 Cor. 5. 15. Hebrews 2. 14.

Q. *Why did Christ dye for all?*

A. That he might be Lord both of the dead and living, Rom. 14. 9, 11. Phil. 2. 8, 11.

Q. *Did Christ dye to juſtifie every man and woman in the World?*

A. No.

Q. *How prove you that?*

A. Becauſe they only that believe are juſtified, Rom. 3. 16. Acts 13. 39. Joh. 3. 12.

Q. *How elſe?*

A. Becauſe whom he juſtifies, them he glorifies, Rom. 8. 30, and 5. 9.

Q. *Have the Reprobates any benefit by the death of Christ?*

A. Yes, Chriſt is the Saviour of their Lives, 1 Tim. 4. 19. with Pſalm 36. 6.

Luke 9. 56. Jo. 1. 9.

Q. *For whom did Chriſt dye effectually?*

A. For his Church, Eph. 5. 25. Acts. 20. 28.

Q. *Why did Chriſt dye for his Church?*

A. Becauſe he loved it, Epheſ. 5. 25.

Q. *What were you when Chriſt dyed for you?*

A. Sinners, Rom. 5. 8.

Q. *What kind of ſinners?*

A. We were without Chriſt, ſtrangers from the Common-Wealth of *Iſrael*, and ſtrangers from the Covenant of promiſe, without hope, and without God in the world, Eph. 2. 12.

Q. *What did Chriſt do by dying?*

A. He did reconcile both Jews and Gentiles unto God his Father, Epheſ. 2. 16. Rom. 5. 10.

Q. *What do you meen by Chriſt reconciling you unto God.*

A. That now in Chriſt Jeſus, we who ſometimes were a far off, are made nigh by the blood of Chriſt, Epheſ. 2. 13.

Q. *But was God the Father willing to be reconciled?*

A. Yes, he was reconciling the World unto himſelf, not imputing their ſins unto them, 2 Cor. 5. 19.

Q. *How oft did Chriſt offer himſelf?*

A. Once in the end of the world, Heb. 9. 26.

Q. *Is there any more ſacrifice to be offered for ſin?*

A. No, there is no more offering for ſin, Heb. 10. 18.

Q. *Hath Chriſt then offer-*

offered a perfect ſacrifice?

A. Yes, by that one ſacrifice, he hath perfected for ever them that are ſanctified, Heb. 10. 14.

Q. *Hovv could the ſacrifice of Chriſt, being but one, do avvay the ſins of ſo many?*

A. Becauſe it was offered by the eternal Spirit, Heb. 9. 14.

Q. *Can they be condemned for vvhom Chriſt dyed?*

A. No, who is he that condemneth, it is Chriſt that dyed, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us, Rom. 8. 34.

Q. *Novv Chriſt is gone into heaven, what hath he obtained?*

A. Eternal Redemption, Heb. 9. 12.

Q. *From vvhat hath Chriſt redeemed you?*

A. From the curſe of the Law, Gal. 3. 13. Rom. 7. 6.

Q. *Cannot the Lavv require perfect obedience of you?*

A. No, Chriſt is the end of the Law, for righteouſneſs to every one that believeth, Rom. 10. 14.

Q. *What muſt you do to be ſaved?*

A. Believe on the Lord Jeſus Chriſt, Act. 16. 31.

Q. *Why ſhould you believe in Jeſus Chriſt?*

A. Becauſe it its Gods commandment 1 Jo. 3. 23.

Q. *What muſt you believe?*

A. That Chriſt loved me, and gave himſelf for me, Gal. 2. 20.

Q. *Why do you believe that Chriſt dyed for you?*

A. Becauſe he dyed for the ungodly, Rom. 5. 6.

Q. *What ground is that for you to believe?*

A. Becauſe Chriſt juſtifieth the ungodly, Rom. 4. 5.

Q. *Muſt you then as a ſinner look to be juſtified by Chriſt?*

A. Yes, while we ſeek to be juſtified by Chriſt, we our ſelves alſo are found ſinners, Gal. 2. 2, 17.

Q. *Do you not preſume, being ſuch a ſinner, to believe in Chriſt?*

A. No, but ſubmit unto the righteouſneſs of God, Rom. 10. 3.

Q. *Shall you not be ſhamed for this your believing on Chriſt?*

A. No, For the Scripture ſaith, whoſoever believeth on him ſhall not be aſhamed, Rom. 10. 11.

Q. *What danger is there to him that believeth not?*

A. He that believeth not, ſhall be damned, Mat. 16. 16.

Q. *What benefit hath he that believeth?*

A. He receiveth the forgiveneſs of his ſins, Acts 10. 43.

Q. *Are any of a believers ſins unforgiven?*

A. No, He that believeth is juſtified from all things, Acts 13. 39.

Q. *Do not all believe?*

A. No, all men have not Faith, 2 Theſſ. 3. 3.

Q. *Why do not all believe on Chriſt?*

A. Becauſe all do not hear of him, Rom. 10. 14.

Q. *But was not the Goſpel*

Goſpel Preached to more than do believe?

A. Yes, but they have not all obeyed the Goſpel, Rom. 10. 16.

Q. *What hindered them to believe?*

A. The devil hath blinded the minds of them which beleive not, leſt the light of the Glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them, 2 Cor. 4. 4.

Q. *Can you of your ſelf beleive?*

A. No, Faith is the gift of God, Eph 2 8.

Q. *Hovv doth it appear that you cannot beleive?*

A. Becauſe we are not ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God, 2 Cor. 3. 5.

Q. *Are you of your ſelf vvilling to believe?*

A. No, it is God that worketh in us both to will and to do, Phil. 2. 13.

Q. *Hath God promiſed that you ſhall believe on Chriſt?*

A. Yes, he ſaith in his Name ſhall the Gentiles truſt, Matth. 12. 21. See John 6. 37. and 12. 32.

Q. *Hovv vvere you brought to believe?*

A. By hearing the word of the Goſpel, Rom. 10. 15.

Q. *What part of the goſpel did you then hear?*

A. Concerning Jeſus Chriſt, and him crucified, 1 Cor. 2. 2.

Q. *What did you receive in the Goſpel?*

A. The Spirit, Gal. 3. 2. Acts 10. 44.

Q. *Hovv vvere you after you had received the Spirit?*

A. Willing, Pſ. 110. 3.

Q. *What did you then?*

A. I cryed, Lord what wilt thou have me to do, Acts 9. 6.

Q. *What did God do further for you?*

A. He granted me repentance unto life, Acts 11. 18.

Q. *What is it to repent?*

A. To turn to God, Acts 2. 2.

Q. *What moved you to repent?*

A. Christs calling sinners to repentance, Matth. 13.

Q. *Was it his justice or goodness that did first move you to repent?*

A. His goodness, Rom. 2. 4.

Q. *How was that?*

A. I looked on him whom *I* had peirced, Zach. 12. 10.

Q. *What did that Work in you?*

A. Sorrow because of him, Rev. 1. 7.

Q. *What kind of sorrow was it?*

A. Godly sorrow, 2 Cor. 7. 10.

Q. *Do you acknowledge your sin?*

A. Yea, *I* acknowledge my transgression, and my sin is ever before me, Psal. 51. 3.

Q. *How do you acknowledge your sin?*

A. *I* say unto God, Father, *I* have sinned against heaven, and against thee, *I* am no more worthy to be called thy son, Luke 15. 21.

Q. *But do you know your vile condition by nature?*

A. Behold *I* am vile what shall *I* answer, Job 40. 4.

Q. *What, do you not see your vileness?*

A. *I* hate my self in my own sight, for all the evils *I* have committed, Ezek. 20. 43.

Q. *What*

Q. *What change beſides do you find in you?*

A. The body is dead becauſe of ſin, but the ſpirit is life becauſe of righteouſneſs, Rom. 8. 10.

Q. *But are you without ſin?*

A. If we ſay that we have no ſin, we deceive our ſelves, and there is no truth in us, 1 John 1. 8.

Q. *Doth your ſin trouble you?*

A. Oh wretched man that *I* am who ſhall deliver me from this body of death, Rom. 7. 24.

Q. *What do you conſider when you ſin?*

A. That we have an advocate with the Father Jeſus Chriſt the rightous, 1 Joh. 2. 1. 8.

Q. *What promiſe do you look on when you have ſinned?*

A. God ſaith, *I* will be merciful to their unrighteouſneſs: and their ſins, and their iniquities will *I* remember no more, Heb. 8. 12.

Q. *But doth not the Lavv take hold on you after you have ſinned?*

A. No, for what the law ſaith, it ſaith to them that are under the law, Rom. 3. 19.

Q. *But are you not under the Lavv?*

A. No, *I* am become dead to the law, by the body of Chriſt, Rom. 6. 4. 14.

Q. *Do you deny the uſe of the Lavv?*

A. No, the law is holy, and the commandment holy and juſt, and good, Rom. 7. 12.

Q. *Did you ever find any benefit by the law?*

A. O yes, for *I* had not known luſt, except the Commandement had ſaid, thou ſhalt

ſhalt not covet, Rom. 7. 7.

Q. *What other benefit did you gain by the Law?*

A. Sin by the commandement became exceeding ſinful, Ro. 7. 13.

Q. *But now you being a believer, are you at all under the law?*

A. Yes, under the law to Chriſt, 1 Cor. 9. 21.

Q. *How is that?*

A. I am bound to ſerve Chriſt in newneſs of ſpirit, and not in the oldneſs of the letter, Rom. 7. 6.

Q. *Clear that?*

A. Being now delivered outof the hands of my enemies, *I* am to ſerve him without fear in holineſs and righteouſneſs, all the days of my life, Luke 17. 4.

Q. *What moves you to ſerve Chriſt?*

A. The love of Chriſt 2 Cor. 5. 14.

Q. *How do you find Chriſts Commandements?*

A. Eaſie, and not grievous, Matth. 11. 26. 1 John 5. 3.

Q. *Do you fulfil the righteouſneſs of the law?*

A. Yes, the righteouſneſs of the law is fulfilled in us who walk not after the fleſh, but after the ſpirit, Rom. 8. 4.

Q. *What law do you fulfil?*

A. The Royal Law Jam. 2. 8.

Q. *What law is that?*

A. Love, Matth. 22. 37.

Q. *Who do you love?*

A. God and his children, 1 Joh. 5. 22.

Q. *Do you by love fulfil the law?*

A. Yes, Love is the fulfilling of the Law, Rom.

Rom. 13. 10.

Q. *But is the whole law comprehended in loving God and his children?*

A. Yes, upon theſe two commandements hangeth the Law and the Prophets, Matth. 22. 40.

Q. *How do you know you do not depend upon keeping theſe Commandements?*

A. Becauſe I ſee all my righteouſneſs as filthy rags, Eſa. 54. 6.

Q. *But have you not your joy and peace from your keeping of theſe Commandments?*

A. No, but by believing, Rom. 15. 13.

Q. *Are you able to believe that Chriſt is yours, and you are his?*

A. Yes, my beloved is mine, and *I* am his, *Can.* 2. 16.

Q. *How do you know that?*

A. By the ſpirit which he hath given us, 1 John 3. 24.

Q. *What doth that ſpirit?*

A. Bear witneſs with our ſpirits that we are the children of God, Rom. 8. 16.

Q. *Doth not your own heart condemn you?*

A. No.

Q. *What ſign is that?*

A. That we have liberty to God, *gr.* 1 John 3. 21.

Q. *What to do?*

A. To call him Father, Gal. 4. 6.

Q. *But were you aſſured at your firſt believing, or ſince?*

A. Since we believed we were ſealed with the holy Spirit of promiſe, Eph. 1. 13.

Q. *But what fruit of the ſpirit do you find in you?*

A. Love, joy, peace, long-ſuffering, gentleneſs,

neſs, goodneſs, faith, meekneſs, temperance, Gal. 5.22, 23.

Q. *But do you not ſtill fear your condition?*

A. No, God hath not given us the ſpirit of fear, but of power, love, and a ſound mind, 2 Tim. 1.7.

Q. *Why, are you never tempted to doubt?*

A. Yes, but this is my infirmity, Pſ. 77. 10.

Q. *What do you when you are tempted to doubt?*

A. I ſtagger not at the promiſe of God through unbelief, Ro. 4. 20.

Q. *How can you believe when you ſee nothing but ſin in you?*

A. Faith is the evidence of things not ſeen, Heb. 11. 1.

Q. *How then do you live?*

A. By Faith, Heb. 10. 38. Gal. 2. 10.

Q. *How is that?*

A. I am confident that nothing is able to ſeparate me from the love of God, which is in Chriſt Jeſus my Lord, Rom. 8. 38, 39.

Q. *How do you know that God will continue to love you?*

A. Becauſe he having loved his own, loved them to the end, John 13. 1.

Q. *How elſe?*

A. Chriſt promiſeth we ſhall abide in his love, John 15. 10.

Q. *But may you not commit ſin, and ſo fall away?*

A. But the Lord is faithful who will eſtabliſh us, and keep us from evil, 2 Theſ. 3. 3.

Q. *What if you do fall?*

A. Though we fall, yet we ſhall not utterly be caſt down, for

for the Lord upholdeth us with his hand, Pſal. 37. 24.

Q. *But what doth the Lord do when you fall?*

A. Heal our backſlidings, Hoſ. 14. 4.

Q. *What Scriptures are there to prove you ſhall not fall utterly?*

A. See Matth. 24. 24. Phil. 1. 6. 1 Pet. 1. 5. Rom. 8. 1. and 6. 22. and 8. 30. Eph. 4 30. and 5. 27. Heb. 12. 2. 1 Pet. 1. 23. Prov. 24. 16. 1 John 3, 9. Jude 5. 24. Matth. 7. 24, 25.

Q. *What promiſes are there that you ſhall not fall?*

A. See John 10. 27, 28, 29. and 4. 14. and 3. 36. and 5. 24. and 6. 40, 47, 54. and 14. 16. 1 Cor. 1. 8. 1 Pet. 2. 6. and 2. 1. 10. 1 Sam. 12, 22. Pſal. 49. 14. Prov. 10. 30.

Q. *Seeing you cannot utterly fall from grace, may you not take liberty to ſin?*

A. No, God forbid, Rom. 6. 15.

Q. *What then does it move you to do?*

A. To hold faſt the profeſſion of our faith without wavering, Heb. 10. 23.

Q. *What do you profeſs?*

A. Godlineſs, 1 Tim. 2. 20.

Q. *What is godlineſs?*

A. A living unto God, Gal. 2. 20.

Q. *How do you live to God?*

A. By doing all to the glory of God, 1 Cor. 18. 31.

Q. *Are all godly that profeſs godlineſs?*

A. No, ſome have a form of godlineſs, but deny the power thereof, 2 Tim. 3. 5.

Q. *Who have the power of Godlineſs?*

A. Thoſe

A. Thoſe who worſhip God in the ſpirit and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh Phil. 3. 3.

Q. *How are ſuch outwardly known?*

A. They walk in all the Commandements and ordnances of the Lord blameleſs, Luk. 1. 6.

Q. *What promiſes are made to godlineſs?*

A. Godlineſs hath the promiſe of the life that now is, and of that which is to come, 1 Tim. 4 8.

Q. *What is a ſpecial promiſe concerning this life?*

A. That all things ſhall work together for good, for them that love God, Rom. 8. 28.

Q. *Is it enough for you to be godly?*

A. No, but we muſt grow in grace, and in the knowledge of the Lord and Saviour Jeſus Chriſt 2 Pet. 3. 18.

Q. *How do you grow?*

A. We forget thoſe things which are behind, and reach forth unto thoſe things wch are before, Phil. 3. 13.

Q. *What have you learned?*

A. I have learned in whatſoever ſtate *I* am therewith to be content, Phil. 4. 11.

Q. *What do you labour for?*

A. That whether preſent or abſent we may be accepted of Chriſt, 2 Cor. 5. 9.

Q. *What muſt you look for if you live godly in Chriſt?*

A. To ſuffer perſecution, 2 Tim. 3. 12.

Q. *Why ſo?*

A. Becauſe we are appointed thereunto, 2 Theſ. 3. 3.

Q. *Why*

Q. *Why ſhould you ſuffer?*

A. Becauſe Chriſt ſuffered alſo for us, leaving us an example that we ſhould follow his ſteps, 1 Pet. 2. 21.

Q. *What care ſhould you have in ſufferings?*

A. That we ſuffer for well-doing, and not for evil-doing, 1 Pet. 3. 17.

Q. *What comforts have you if you be called to ſuffer?*

A. That if we ſuffer for Chriſt, we ſhall alſo reign with him, 2 Tim. 2. 12.

Q. *How ſhould you carry your ſelf in ſufferings?*

A. Full of the joy of the Holy Ghoſt, and patience, 1 Theſ. 1. 6. Rom. 12. 12.

Q. *But if your ſufferings be great, you cannot rejoyce?*

A. Yes, as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt, 2 Cor. 1. 5.

Q. *Are you to reſiſt thoſe that perſecute you?*

A. No, Matth 5. 39.

Q. *What are you then to do?*

A. To do good to them that hate us, and pray for them which deſpitefully uſe us, and perſecute us, Matth. 5. 44.

Q. *Are you afraid that you cannot ſuffer?*

A. No, for it is given us in the behalf of Chriſt not only to beleive, but alſo to ſuffer for his ſake, Phil. 1. 29

Q. *But do you truſt in your own ſtrength?*

A. No, we have the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God, who

who raiſeth the dead, 2 Cor. 1. 9.

Q. *Muſt all men dye?*

A. Yes, it is appointed unto all men once to dye, Heb. 9. 27.

Q. *What becomes of thoſe that dye?*

A. The body returns to the earth as it was and the ſpirit unto God who gave it, Eccl. 12. 7.

Q. *Are the ſpirits of the godly in heaven before the Reſurrection?*

A. Yes, the ſpirits of juſt men are made perfect, Heb. 12. 23. See 1 Theſ. 4. 14. Luke 23. 43. Acts 7. 59. Phil. 1. 21, 23. Lu. 16. 23.

Q. *Are the ſpirits of the wicked in hell before the Reſurrection?*

A. Yes, they ſuffer the vengeance of eternal fire, Jud. v. 7. See Prov. 9. 18. 2 Pet. 2. 4 Luke 16. 33.

Q. *What do you believe concerning the Reſurrection?*

A. That there will be a reſurrection of the dead both of the juſt and unjuſt, Acts 24. 15. See John 5. 28, 29. and 9. 44, 54. and 11. 24, 25. Matth. 21. 31, 32. Acts. 4. 2. & 23. 6 & 24. 21. 1 Cor. 6. 14. and 24. 14. Heb. 6. 2. and 11. 35. Dan. 12. 3. Eſa. 26. 12. Job 19. 25, 27.

Q. *How are the dead raiſed?*

A. In a moment, in the twinckling of an eye, at the laſt trump, for the trumpet ſhall ſound, and the dead ſhall be raiſed, incorruptible, and we ſhall be changed, 1 Cor. 15. 52.

Q. *How will the bodies of the godly be changed?*

A. Chriſt will change them

them that they may be faſhioned like unto his glorious body, Phil. 3. 21.

Q. *How will that be?*

A. Corruption muſt put on incorruption, and mortal muſt put on immortality, 1 Cor. 15. 33.

Q. *What followeth the Reſurrection?*

A. Eternal judgement, Heb. 6. 2.

Q. *What will the day of judgment be?*

A. Of that day and hour knoweth no man, Matth. 24. 36.

Q. *Who muſt come to judgment?*

A. All muſt appear before the judgement ſeat of Chriſt, 2 Cor. 5. 10.

Q. *Who will judge them?*

A. Chriſt is ordained of God to be the judge of quick and dead, Acts 10. 42.

Q. *According to what muſt they be judged?*

A. According to what every one hath done in the body, whether it be good or bad, 2 Cor. 3. 10.

Q. *Will every thing be brought to judgment?*

A. Yes, God will bring every work into judgment, with every ſecret thing, whether it be good or whether it be evil, Eccl. 12. 14.

Q. *How will Chriſt judge?*

A. Without reſpect of perſons, 1 Pet. 1. 17.

Q. *But will there be no difference made at all?*

A. Yes, between the righteous & the wicked, between him that ſerveth God, and him that ſerved him not, Mal. 3. 18.

Q. *What will the difference*

ference be?

A. To the righteous Christ willappear the second time without sin to Salvation, Heb. 9. 28.

Q. *How will he appear to the wicked?*

A. In flaming fire, rendring vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thes. 1. 8.

Q. *How will this difference be made manifest?*

A. Before Christ shall be gathered all Nations, and he will separate one from another as a shepherd divideth his sheep from the goats, Matth. 25. 33.

Q. *Will the godly be afraid in that day?*

A. No, they will have boldness, 1 John 4. 17.

Q. *How will it be with the wicked?*

A. They will cry to the mountains, and rocks, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb, Rev. 6. 16.

Q. *What honour shall the Saints then have?*

A. They shall judge the world, 1 Cor. 6. 2.

Q. *What shall the wicked have?*

A. Shame and everlasting contempt, Dan. 12. 2.

Q. *Wherein will the happiness of Saints be?*

A. To be ever with the Lord, 1 Thes. 4. 7.

Q. *What will be the misery of the wicked?*

A. To be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Th. 1. 9.

Q. *Shall some Saints have greater glory then*

then others?

A. Yes, they that turn many to righteousness shall shine as the stars for ever and ever, Dan. 12. 3.

Q. *Shall some of the wicked have greater punishment then others?*

A. Yes, some shall have greater damnation, Luke 20. 47.

Q. *How great will the happiness of Saints be?*

A. Eye hath not seen nor ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him, 1 Cor. 3. 9.

Q. *How great will the punishment of the wicked be?*

A. They shall be cast into a furnace and lake of fire and brimstone, with the devil and his angels, where will be weeping and gnashing of teeth, and torment for ever, Matth. 13. 50. Rev. 21 8. Matth 25. 45. Luke 16. 24.

Q. *What should the Saints do when they consider this?*

A. Rejoyce in hope of the glory of God, Rom. 5. 2.

Q. *What should the wicked do when they consider this?*

A. They should be forewarned, and flee from the wrath to come.

The Character of a True Christian.

I. A True Christian is one that hath had clear convictions of *Sin*, (especially his Master sin and unbelief) and of *Christ*, that is, the want and worth of him, and of *Judgment*, that is, of punishment, as the due desert of sin, *John* 16. 8.

II. He is unbottomed and broken off from himself, he hath no confidence in himself; his Birth, Education, Parts, Performances, and best works, are impure and imperfect in his own sight, *Phil.* 3. 3. *Isa.* 64. 6.

III. He is hardly brought to beleive, he hardly beleives that he doth beleive, and hardly casts away his confidence, when he doth once truly beleive.

IV. Upon self suspition he doth greatly desire to be searched, and doth earnestly search himself, *Psal.* 139. 1. and last, and *Ps.* 77. 6.

V. He doth resolve never to go on in any sin, or neglect any duty.

VI. He prays to God most against his *dearest* and *master sin*, and praises God most when he hath power against it.

VII. He

VII. He never repents for any sin he hath forsaken, for any good he hath done, or for any affliction he hath suffered for Christ.

VIII. He hath Love to all Christians, and seeks Unity among all, and makes Union and Godliness the ground of his fellowship and Communion, *Phil.* 1. 5. 1 *Pet.* 2. 17. *Rom.* 14. 4. 1 *Cor.* 1. 9, 10.

IX. In reading the Scripture he observes what helps on his holiness, and teacheth self-denial, as well as what increaseth knowledg.

X. He cares not what he hath, whether he goes, nor what he suffers with Christ, and for him without sin.

XI. His Faith helps on his holiness, and his holiness helps up his Faith.

XII. Though he alwayes resolves to follow Christ through every *condition*, yet he much suspects and fears that he shall not be able to hold out.

XIII. He seeks and prizes holiness to serve God here, as much as happiness hereafter.

XIV. He fears God and Sin, more then men and suffering, *Gen.* 39. 9. *Dan.* 3. 17, 18.

XV. He neglects not his duty though he knows there is great danger in doing of it, *Deut.* 6. 10.

XVI. He is one that is careful to lay in, and to get true grace in his heart, as well as in his profession; as the wise Scribe, *Matth.* 13. and wise Virgin, *Matth.* 25.

XVII. He

XVII. He can and dare do nothing againſt the Truth, 2 *Cor.* 13. 8. eſpecially if he knows it.

XVIII. He cleaves to the Lord, and follows after the Lord fully in the worſt times, and when others forſake him, *Numb.* 14.24. *John* 6. 68.

XIX. He reſpects all, and rejects none of Gods commandments, *Pſal.* 119. 6. 2 *Sam.* 22. 23.

XX. He takes patiently and thankfully, the harſheſt words, and the hardeſt dealings of God, 1 *Sam.* 3. 18. 2 *Kings* 20. 19. *Job* 1. 14. to the end.

XXI. He is much affected with, and afflicted for the ſufferings of the Godly, and the ſins of the wicked; as *David*, *Jeremiah*, *Lot*, *Paul*, &c.

XXII. He is one that when he is recovered from his former back-ſliding, remembers his former good condition and prizes it, and praiſes God, and hates his ſin more then he did before, *Hoſ.* 2. 7. and 14. 2. 3. 8.

XXIII. He ſeeks and eſteems ſincerity more then any garniſhing gifts, and prizes plain and poor Chriſtians that are honeſt and upright, more then they that have parts and wealth if they be leſs ſincere.

XXIV. He is one that exerciſeth a good Conſcience in all things.

XXV. He is one that fears God, and his Name,

Name, and desires Grace for Grace sake, *Neh.* 1. 11.

XXVI. He is one that prayes at his first Conversion. *Acts* 9. 11. God hath no still-born Children.

XXVII. He beholds Christ in the deepest affliction, as well as in the most spiritual Ordinance.

XXVIII. He beleives he shall sooner overcome his outward Enemies by praying for them, then by praying against them.

XXIX. He prefers Christ before self, and suffering before sinning.

XXX. He desires to live so *holy* that he may keep Christ in heaven *undispleased*; the spirit within him *ungrieved*, his conscience *undefiled*, *unwounded* and *unseared*, his profession *unstained*, his brethren *unoffended*, and poor sinners *unstumbled*.

XXXI. His care is to wait on God, to walk with God, do work all his works in and for God, to bring his will to submit to the will of God in all things, to glorifie God, and to gain good to himself by all he doth and suffereth, to do what good he can to others, and receive what good he can from other Christians, to deny himself, and to be found in Christs Righteousnes without his own, *Phil.* 3. 9.

XXXII. A true Christian will desire to be freed from, 1. Doubts of his Eternal condi-

tion. 2. From the power of Corruption. 3. From the fire of the Law in his Conscience. 4. From the fierce Temptations of Satan. 5. From scruples in matters of opinion. 6. From wicked places and persons, where he can neither do, nor receive good, nor be without danger of Evil. 7. From a bad frame of heart, as hardness, straightness, Lukewarmness. 8. From the fear of Death.

XXXIII. A true Christian desires, 1. To know God in Christ. 2. To know himself in Christ. 3. To know Christ in him. 4. To know himself as he was without Christ, *Eph.* 2. 12. 1 *Tim.* 1. 13. Wicked and wretched in respect of sin, unwilling to do good, and weak in respect of good, *Rom.* 3. 9. 10, 11. and 8. 7. and 5. 6.

A Short Directory For the Great, Necessary, and Advantagious Duty of Self-Examination, Whereby a Serious Christian may every Evening Examine himself.

Translated out of Low Dutch for the benefit of the English.

I. *Questions relating to Religious Exercises.*

I. HAve I had any sensible Communion with God in the Exercise?

II. Have I not neglected my private, nor my Family Duties.

III. Have I not omitted Reading the Word of God?

IV. Have I not omitted Holy Meditations concerning, 1. The Word preached: 2. Concerning God: 3. Concerning Christ: 4. Concerning Sin: 5. Concerning Scriptures, the Word of God: 6. Provi-

videnceſ, the Works of God: 7. About my Duties: 8. About Death: 9. About the laſt Judgment: 10. About Hell: 11. About Heaven, &c.

V. Have not I been careleſs and formal in Prayer, either private in the Cloſet, or in Family Prayers, and performed the ſame out of cuſtom, and not out of love and affection to the Duty?

VI. Have I not been careleſs and ſuperficial in reading the Word, but ſerious and zealous to pray for a bleſſing, for encreaſe of Life and Light by that Duty?

VII. Have I not for haſt in worldly buſineſs cut my Prayers ſhort off, or lain upon my bed for idleneſs, when I ſhould have been upon my Knees?

VIII. Have I after duty gone upon my Watch Tower, to look out and watch for a Bleſſing, and the Fruits of my Duties?

II. *Queſtions relating to Sins and Temptations.*

I. HAve I guarded againſt, and feared Temptations, or have I heedleſly ruſhed among them?

II. What Temptations have I this day ſtriven againſt, and conquered?

III. Have I this day done nothing againſt or contrary to my knowledge, &c. or have I not ſinned with full purpoſe and reſolution?

IV. Do

IV. Do I not knowingly live in a courſe of ſin, whether of Omiſſion or Commiſſion?

V. Have I carefully kept my ſelf from my iniquity, or have I again relapſed into it?

VI. Have I given any man an occaſion of Offence, or been offended unjuſtly by any this day?

VII. Does not ſin lie light upon my heart, ſo that the Goſpel and Grace, Chriſt and the Promiſes are leſs ſweet and precious to me?

VIII. When I fell into any ſin, did I ſeriouſly without delay riſe again by Repentance, and neither palliated or extenuated my ſin?

III. *Queſtions relating to the Thoughts of the Heart.*

I. HAve I kept my heart in a ſerious, ſpiritual and holy Frame, ſo to be ready at all times for the exerciſe of holy duties, and ſo have gone from one Duty to another?

II. Have I had the Lord always before my Eyes, and eſpecially have my thoughts been of him when I awaked?

III. Hath Eternity made any impreſſions on my heart, and have I ſet Death and Judgment, with the conſequences thereof, before my Eyes?

IV. Have I made Conſcience of vain idle and wandring thoughts, and guarded againſt them?

V. Have I been ſerious and frequent in holy and heavenly Ejaculations all the day, and ſo walked with God in all my Affairs?

VI. Have I endeavoured when private and ſolitary to order and govern my Thoughts holily?

IV. *Queſtions relating to Silence, and the uſe of the Tongue.*

I. HAve I bridled my Tongue from vain, unneceſſary, angry and perverſe words?

II. Have I not ſpoken Evil of any man behind his back? or did the Lord call me by diſcovering of the Wickedneſs of another, to advance and further my Neighbours Intereſt?

III. Have I with reverence uſed the Name and Word of God, and ſpoken thereof to the Edification of others, and my ſelf at home and abroad, at my riſing up and lying down?

IV. Have I always ſpoken the Truth, and not ſometimes made Lyes, or half Lyes?

V. Have I been ſilent when the Lord called me to ſpeak for his Glory, and the Edification of others?

VI. Have I ſpoken when I ſhould have been ſilent?

V. *Queſtions relating to Eating and Drinking.*

I. HAve I ſeriouſly and zealouſly before Meat craved a bleſſing (with the ſame Devo-

Devotion) returned Thanks? or have I done it out of Cuſtom and Faſhion only?

II. Have I eat or drank with fear, and to the glory of God? or did I ſit down to Table with no better deſign than the Beaſts of the Field have, to ſatisfie Hunger and Thirſt?

III. Have I not been immoderate in my eating and drinking, even to Surfeiting, and Overcharging my Stomach?

IV. Have I not riſen from Table without ſpeaking of the Name of God, or of his Word? yea without once thinking thereon with delight?

VI. *Queſtions relating to our Callings.*

I. HAve I this day, in the Duties of my Calling, had reſpect to the Lord, and ſerved him?

II. Have I been diligent in it, or idle and lazy?

III. Have I dealt juſtly and honeſtly in my Calling, have I cheated no man no manner of way, but done to every one as I would they ſhould do to me?

IV. Have I not broken my Promiſes in my Calling, but been as good as my word?

V. Have I not overladen and overcharged my ſelf with worldly Affairs, and been immoderately Anxious, Solicitous and careful about them, to the diſadvantage and neglect of my Soul?

VII. *Questions relating to our Carriage among others.*

I. HAve I carried and behaved my self as a Christian ought to do, in reference to Superiors, and Inferiors, Juniors, and Seniors, and my Equals?

II. Have I not neglected some duties to them, to whom I have particular relation? or have I done nothing contrary to my Duty to such, but duly and truly discharged them?

III. Have I (being a Father or Mother) taken care first for the Souls, and then for the bodies of my Children, and wrought for them?

IV. Have I (being a Child) honoured my Father and Mother? have I loved, been obedient and thankful to them?

V. Have I (being a Husband) been careful for the Soul and Body of my Wife, and loved her?

VI. Have I (being a Wife) loved, honoured and obeyed my Husband, and heartily cared for his and the Families good, *&c.*

VII. Have I (being a Master or Mistris) been careful for the Souls and Bodies of my Servants, and given them good Exhortations, Reproofs and Examples?

VIII. Have I (being a Servant) honoured and obeyed, been true and diligent in my Masters concerns, as a Christian ought to do?

IX. Have (I being a Ruler either in Church

or

or State) been conscientious to do the duties of my place?

X. Have I (being a Subject in the State, and a Member in the Church) carried my self as becomes a Christian towards the Magistrate, the Minister, highly respecting them, being subject, and obedient to them, and praying for them?

VIII. *Questions relating to our Time and Opportunities.*

I. HAve I this day redeemed Time for the good of my Soul, as esteeming it precious.

II. Have I not slept too long, and more than was necessary, so that my Exercises in private or in the Family must be shortned, or some necessary or profitable Work omitted?

III. Have I not mispent my time with idle unnecessary and fruitless Discourse, or with unnecessary and unreasonable Reflections?

IV. Have I not fed many idle and vain Imaginations and Thoughts, which time might have been improved to the advantage of my Soul?

V. Have I redeemed time from all those long and unnecessary visits, or from long and tedious Meals?

VI. Have I not lost time with too much and long Discourse about worldly Things, or

by doing more about them then was necessary?

VI. Have I diligently improved my time this day for God, and for my Eternal Salvation, striving to take Heaven by violence?

VII. Have I not this day omitted some incumbent Opportunity, whereby I might have improved my Talent, and done good to the Souls or Bodies of others, either by Words or Works of Civility or Mercy?

IX. Have I constantly observed every opportunity to the good of my Soul, either to my instruction or reproof, or to excite to more diligence?

IX. *Questions relating to good Company.*

I. HAve I chosen good and holy People for my Companions, and that because they are such, and for a good end?

II. Have I endeavoured to excite such by my Example, and in Spiritual Conferences to Love and Good Works?

III. Have I carried my self towards them, as loving them with a Hearty and Brotherly affection, and peaceably?

IV. Have I delighted in their Company, and rejoyced over their Prosperity?

V. Have I born their infirmities and covered them, or done the contrary?

VI. Have

VI. Have *I* been advantagious to them with Admonitions, Consolations, Reproofs, Counsel and other Service? and have *I* fought the like advantage from them, and found it?

X. *Questions relating to bad Company.*

1. HAve *I* carried my self prudently and wisely among the Ungodly, so that they have not been a snare to me, nor have they done me any dammage?

2. Have *I* carried my self so holily, that *I* have not been a Stone of stumbling to any of them, but a good Example and Conviction?

3. Have *I* been serious, courteous and compassionate towards them, endeavouring to do them good by reproofs, instruction and admonition?

4. Have *I* not been ashamed of the Word, Ways and Children of Christ, when among those that hate and persecute them?

XI. Questions relating to our Carriage under various Providences.

1. HAve *I* observed the particular Providences of God concerning my self and others?

2. Have *I* endeavoured to discern the dealings of God with my Soul and Body from my Prayers?

3. Have

3. Have *I* been thankful for my daily bleſſings and benefits received from God?

4. Have *I* born my Croſs this day willingly and chearfully, and in Adverſity ſubmitted to the hand and will of God?

XII. Queſtions relating to the Exercise of the Principal Gifts and Graces.

1. HAve *I* lived by Faith, depending conſtantly upon the Promiſes, and on Chriſt for help, ſtrength ſucceſs and acceptance with God?

2. Have *I* with all diligence endeavoured to expreſs my Love to God, to Men, and to my Enemies themſelves this day?

3. Have *I* denyed my ſelf this day, and curbed my Paſſions and affections in all occurrences, ſo behaving my ſelf as one that denyes himſelf?

4. Have *I* walked the whole day in the fear of the Lord, whether in company or alone, in divine Worſhip and Service, or in worldly affairs, always guarding againſt ſin?

5. Have *I* been humble, and in all things eſchewed and ſtriven againſt Pride and high mindedneſs?

6. Have *I* eſchewed or ſhunned ſinful anger, and carried my ſelf meekly before God and Men?

7. Have *I* been content with my ſtate and con-

condition, in which the Lord by his Providence hath ſet me?

8. Have *I* been Patient, not murmuring or repining when *I* met with difficulties and Oppreſſion from God or men?

9. Have *I* in all things expreſt and declared my Uprightneſs and Honeſty, and ſhunned and ſtriven againſt all Deceit and Hypocriſie?

10. Have *I* been heavenly-minded and delighted my ſelf in God, and ſtriven againſt Earthly-mindedneſs, and ſatisfaction in the Vanities thereof?

XIII. An Epitome of the former Queſtions, when in the Evenings we have little time or leaſure to perform the Duty of Self-Examination.

1. HAve *I* been ſerious and zealous in my ſecret and private Family Religious Exerciſes this day, and have had any ſenſible Communion with God?

2. Have *I* ſtriven againſt my Temptations, and guarded againſt my inclination ſince?

3. Have *I* been careful to keep my Heart from duty to duty in a Spiritual frame?

4. Have *I* not conceived Vain Thoughts, nor preſented vain and idle Diſcourſe?

5. Have *I* had through the day many Ejaculatory Prayers and Sighs?

6. Have

6. Have *I* thought and ſpoken much of the Word of God?

7. Have *I* carried my ſelf Moderately, Self-denyingly and Spiritually in the uſe of the Creatures?

8. Have *I* injured no man this day, neither in Words nor Works?

9. Have *I* been all the day diligent and careful upon my Watch and Guard?

10. Have *I* not neglected my Duty to thoſe *I* have particular relation to? or have *I* not done in this contrary to it?

11. Have *I* not miſpent my time, nor omitted any good opportunity to do Good, or to receive Good?

12. Have *I* this day been Serious in working for the Glory of God and my Souls Salvation?

13. Have *I* not been immoderately poring and meditating on Earthly things?

14. Have *I* not given way to Pride, ſinful Anger, Diſcontedneſs and impatience?

15. Have *I* lived by Faith, and fetched all my ſtrength from Chriſt?

16. Have *I* let my Light ſhine among men, and been profitable both to good and bad.

17. Have *I* had a right aim and end in all my doings?

18. Have *I* watched in Love, both towards God and my Neighbour?

A ſhort DIALOGUE
Between a Learned *DIVINE* and a *Beggar.*

A Certain Divine, who (if we may beleive the ancient Copies) was *John Thaulerus* himſelf, who meeting with a Beggar, had this diſcourſe, containing a moſt excellent Example of a *perfect man*; whence we

we may be taught, how in all things we ought to be of the ſame mind, reſigned to the will and appointment of God.

There was in times paſt, a certain famous Divine who by the ſpace of eight years, had continually importuned the Lord by Prayer, conceiving he wanted the right knowledge of the *Truth*, nothwithſtanding all his *Learning*; And ſpent whole nights therein, begging of God to let him know *Him*, and know himſelf, and to ſhew him any man that might teach him the way of *Truth*; and when upon a time, he was inflamed with a moſt vehement deſire thereof, a voice from Heaven thus ſpake unto him, *Go forth to the Church-doors, and there thou ſhalt find a man that can teach thee the way of Truth*, and going forth, he found there a certain Beggar with patcht and torn apparel, and filthy, dirty feet, all whoſe Apparel was ſcarce worth three half pence, to whom by way of Salutation, he thus ſpake,

Divine. *God give thee a good morning.*

Beggar. Sir, *I* do not remember that ever *I* had an evil one.

Divine. *God make thee fortunate and proſperous; Why doſt thou ſpeak in this manner?*

Beggar. Neither was *I* ever unfortunate or unproſperous.

Divine. *Be happy! What mean theſe words of thine?*

Beggar. Nor was *I* ever unhappy.

Divine. *God ſave thee, now at laſt ſpeak more plainly.*

Beggar. Truly Sir, *I* will do it willingly, thou Sir, didſt wiſh me a proſperous and good morning, and *I* anſwered *I* never had an unproſperous or evil one; for when *I* am pinched with *hunger I* praiſe God: if *I* ſuffer *cold*, if it *hail*, if it *ſnow*, if it *rain*, if the weather be *fair* or *foul I* praiſe God: if *I* be *wretched* and *deſpiſed I* likewiſe praiſe God: and therefore there never happened any *ſad* or *evil* morning to me. Thou didſt likewiſe wiſh that *I* might be *fortunate* and *I* anſwered, that *I* never had been *unfortunate*, becauſe what ever God gave me, or *I* ſuffered, or whatever happened to me whether it were agreeable to me, or otherwiſe, were it *ſweet* or *bitter*, *I* gladly received it at his hands as *the beſt*, and therefore *I* was never *unfortunate*.

Thou ſaidſt moreover that God would be pleaſed to make me *happy*; whereunto *I* likewiſe anſwered that *I* had never been *unhappy*; for *I* am fully reſolved through his Grace to adhere, and only to cleave to the will of God as the beſt, (as abandoning mine own will) into which *I* have ſo wholly poured out mine own will, that whatever he wills that *I* will alſo, and for this cauſe as *I* ſaid, *I* was never *unhappy*, ſeeing that *I* will cleave to his will only,

only and have wholly resigned mine own proper will.

Divine. *This is very strange; but what, I pray thee, wouldst thou say if the Lord of Majesty would drown thee in the bottomless pit, couldst thou then be contented with his will.*

Beggar. Drown me in the *bottomless pit!* why certainly if he should, *I* have *two Arms* by which *I* would still imbrace him, and clasp fast about him: one is, *true humility* and that *I* lay under him, and by it *I* am united to his most sacred humanity; the other, and that is the right *Arm*, which is *Love*, which is united to his Divinity, and by this Love given to me from himself *I* hold him so fast, that he would be forced to go down to Hell with me, and it were much more to be wished by me to be in Hell with God, than to be in Heaven without him.

By this that Divine learned, that the most compendious way to God is a *true resignation with profound humility.* Hereupon the Divine spake again to the Beggar and asked him.

Divine. *Good Lord! whence cameſt thou?*

Beggar. From God.

Divine. *Where foundeſt thou God?*

Beggar. Even there, where *I* left all the Creatures.

Divine. *But where didſt thou leave him?*

Beggar. In humble and *clean hearts* and in men

men of *good will*, which is his *Temple* and *dwelling place*.

Divine. *I pray thee friend, who art thou?*

Beggar. Who am *I*? truly *I* am a King, and Jesus himself hath Crowned me with Peace, Power and Rest.

Divine. *Art thou a King? but where* is *thy Kingdom?*

Beggar. Sir, The Kingdom of Heaven is within me, in my Soul, and *I* can now, and do by his power in me so govern and command all my *inward and outward* senses, that all the *affections* and *powers* of the old man in my Soul are conquered and are in Subjection to the *new man* in me; which Kingdom, no man can doubt but is better than all the Kingdoms, Scepters, Crowns and Glories in this World.

Divine. *Lord! what brought thee to this perfection?*

Beggar. My *Silence*, *sublime Meditation*, and above all my *Union* with the ever blessed God of Peace, and Rest: which is my Kingdom, and to say the truth, I could Rest in nothing which was less then *God*; and now having found my *God*, *I* have forsaken the unquiet world, and in him I have found Everlasting Peace and Rest.

John 1. 45. *Esa.* 53. 7. *Luke* 1. 29. *Eph.* 6. 23, 24. *Jud.* 25. *Job* 42. 1. Like my Servant *Job*.

BEAMS

BEAMS

Of the

SPIRIT,

OR,

Cordial MEDITATIONS:

Enlivening, Enlightning & Gladding the

SOUL.

To the Reader,

A *Dead Soul wants Light and Life, and therefore must needs want joy. Yea, a Soul made alive by a New Birth hath turns of these wants, by the remnant of the Body of Sin, which cleaveth so fast on, that it cannot be put off wholly, until the mortal body be also put off with it. To both these, Beams from the Son of Righteousness may be useful; to make the first to rise up from the dead, that Christ may give him Light, and Life and Comfort: And to restore the second, after some qualms*

qualms of desertion, dulness, and discomfort: It was a Saint that said, This is my comfort in my Affliction, that thy word hath quickned me: *There is a quickning in the Word, and there is a comfort in this quickning; He is truly spiritual whom a spiritual word quickneth; and this indeed may be a comfort to him, since to a heart still remaining carnal, neither Life nor Light, nor Comfort do appear in the Word. But in these Words all may be had, if thou apply them close to thy Soul, as the living Prophet to the dead Child. Here is much virtue in a little room, yea, in a little time, a gain of Eternity.*

1. WHat unthankfulness is this, to think so much upon two or three crosses, as to forget an hundred blessings? What folly is it to darken and straiten our spirits, and indispose our selves to the taking or doing of good.

2. A limb out of joynt can do nothing without deformity and pain. Dejection takes off the wheels of the soul. Joy is as oyl to the soul; it makes duties come off chearfully from our selves, pleasingly to others, and acceptably to God.

3. Let us go on to add Grace to Grace. A growing Christian is always a comfortable Christian. The Oyl of grace will bring forth the oyl of gladness.

4. Melancholick persons are in a perpetual dark-

darkneſs; all things ſeem black and dark unto them; their ſouls are as it were died black; whatſoever comes to a melancholick perſon, comes in a dark way to the ſoul.

5. In all grievances, let us look to ſomething that may comfort us, as well as diſcourage us, let us look as well to what we enjoy as to that we want. As in proſperity God mingles ſome croſs to diet us; ſo in all croſſes there is ſomething to comfort us. As there is a vanity lies hid in the beſt worldly good; ſo there is a bleſſing lies hid in the greateſt worldly evil. Is not our health more than our ſickneſs? do not we enjoy more than we want? (*I* mean of neceſſary things;) are not our good days more than our evil? but we would go to heaven upon Roſes.

6. We muſt neither bring ſin to, nor mingle ſin with our ſufferings; for that will trouble the ſpirit more than the trouble it ſelf. We are not hurt till our ſouls be hurt.

7. In ſudden encounters ſome ſin doth many times diſcover it ſelf, the ſeed whereof lyeth hid in our hearts, which we think our ſelves free from. What cauſe have we then to fear continually, that we are worſe than we take our ſelves to be? The force of Gunpowder is not known till ſome ſparks light on it.

8. What a ſight were it to ſee the feet where the head is; and the earth to be where the

the heaven is? and to the ſpiritual eye, it ſeems as great a deformity, to ſee the ſoul to be under the rule of ſinful paſſions.

9. A good heart, when any corruption is diſcovered, by a ſearching Miniſtry, is affected as if it found out ſome deadly enemy; touchineſs and paſſion argues guilt.

10. The imaginary grievances of this life are more then the real.

11. The way to expel wind out of the body is to take wholeſome nouriſhment; ſo to expel windy fancies from the ſoul, is to feed upon ſerious truths; our beſt way therefore is to propound true objects to the mind, to work upon us; as, 1. To conſider the greatneſs and goodneſs of God. 2. The joys of Heaven, and the torments of Hell. 3. The laſt and ſtrict day of account. 4. The vanity of Earthly things. 5. The uncertainty of our Lives.

12. A man naturally is either weaving Spiders webbs, or hatching Cockatrices eggs; exerciſed either in vanity or miſchief.

13. It would much avail to the well ordering of our thoughts to ſet our ſouls in order every morning, and to ſtrengthen and perfume our ſpirits with ſome gracious Meditations, eſpecially of the chief end and ſcope wherefore we live; and how every thing we do or befals us, may be reduced and ordered to further the main, *i. e.* Gods glory and our own Salvation.

14. Some

14. Some will be content to embrace truth without hatred of the World; and Christ without a cross: a godly life without persecution: they will pull a rose without prickels: such empty conceits will be too weak to encounter with real griefs.

15. *It* is a course that will have a blessing attending it, to joyn in a league one to watch over another, and to observe each others ways: it is usual to joyn in prayer, why not in this?

16. Happy is he that in his way to Heaven, meets with a chearful, and skilful guide and fellow-traveller, that carryeth cordials with him against all faintings of spirit.

17. There is an heavy imputation on them that comforted not the weak; when men will not own others in trouble, but as the herd of Deer, forsake and push away the wounded from them.

18. God often suspends comfort from us to make us use our Christian friends, by whom he purposeth to do us good: oftentimes the very opening mens griefs, bringeth ease without any further working upon them: the very opening of a vein, cooleth the blood.

19. A Christian, when he is beaten out of all other comfort, yet hath a God to run unto, & he can wrestle with him with his own strength and plead with him with his own arguments.

20. *It*

20. It is a never failing rule of diſcerning a man to be in the ſtate of grace, when he finds every condition draws him nearer to God.

21. Labour to anſwer every relation wherein thou ſtandeſt to God. 1. As a Father by truſting on his care. 2. A Teacher by following his direction. 3. As a Creator by depending on him. 4. As a Husband by inſeparable, affectionate love to him. And Laſtly, As a Lord by obedience to him.

22. Deſpair is often the ground of hope: when the darkneſs of the night is thickeſt, then the morning begins to dawn.

23. We may ſafely expect God in his ways of mercy, when we are in his ways of obedience.

24. By truſting any thing more than God, we make it an Idol, and a curſe. It will prove a lying vanity and vexation, bringing that upon us which we looked not for.

25. It is a vain pretence, to believe that God will give us heaven, and yet leave us to ſhift for our ſelves in the way.

26. The way to have any thing taken away, and not bleſt, is to ſet our hearts too much upon it.

27. The greateſt honour we can do to God is, when we ſee nothing for us, but rather all things contrary to what we look for, then to ſhut our eyes to all inferior things, and to look altogether to his all-ſufficiency.

28. It is an evidence of true truſt, when we can wait Gods leiſure and not make haſt.

29. Faith doth not (eſpecially at firſt) ſo ſlay the ſoul, as to take away all ſuſpition, and fears to the contrary: yet the prevailing of unbelief is taken away. The Needle in the Compaſs will ſtand North, though with ſome trembling; and the Ship that lies at Anchor may ſometimes be toſſed; yet it will remain ſo faſtened, that it cannot be carried away by wind or weather.

30. Look not ſo much on thoſe miſeries which our weak natures are ſubject unto, as upon God for ſtrength

and comfort in them, mitigation of them, and grace to profit by them.

31. The time of ſickneſs is the time of purging from the defilements of ſin, which we have gathered in our health, till we come purer out; which ſhould make us the rather willingly to abide Gods time. Bleſſed is that ſickneſs, that proves the health of the ſoul; we are beſt for the moſt part when we are weakeſt.

32. In all kind of troubles, it is not the ingredients that God puts into the cup that ſo much afflicts, as the ingredients of our diſtempered paſſion mingled with them.

33. We are not much diſquieted when we put off our cloaths, and go to bed, becauſe we truſt Gods ordinary providence to raiſe us up again; and why ſhould we be diſquieted, when we put off our bodies and ſleep our laſt ſleep, conſidering we are more ſure to riſe out of our graves than out of our beds; yea, we are already raiſed up in our head Chriſt.

34. Let us do our own work, and leave God to do his; Diligence and truſt in him is only ours, the reſt of the burden is his. Let us think of what is our duty, and God will think of what is for our comfort.

35. In the worſt times there is a preſence of God with his Children. 1. By moderating the meaſure. 2. The Time. 3. In joyning ſome comfort with it. And 4. By ſupportation.

36. A good Chriſtian hath, 1. A God to go to. 2. A promiſe to go to. 3. Former experience to go to, beſides ſome preſent experience.

37. What is our life but a web, woven with ſome interminglings of wants and favours, croſſes and bleſſings, riſings and fallings, combats and victories?

38. God defers; but his deferring is no empty ſpace, wherein no good is done: but there is in that ſpace, a fitting for the promiſe.

39. It is folly to think, that we ſhould have Phyſick, and health, both at once; Gods time is the beſt time; reſolve therefore upon waiting his leiſure. After a

weary week comes a Sabbath, and after fight cometh victory.

40. Unkindneſs of others to us, is but a correction of our unkindneſs to God.

41. He that cannot abound without pride, and high-mindedneſs, will never want without too much dejectedneſs.

42. Let us not ſeek our ſelves, abroad out of our ſelves, in the conceits of other men. A man ſhall never live quietly, that hath not learned to ſet light by others cauſeleſs ill conceits of him.

43. Men that ſet too high a price upon themſelves, when others will not come up to their price, they are diſcontented.

44. Thoſe whoſe condition is above their worth, and their pride above their condition, ſhall never want ſorrow; yet we muſt maintain our authority in our places, for that is Gods, and not ours, and we ought to carry our ſelves ſo, as we may approve our ſelves to their conſciences, though we cannot have their good word.

45. One end why God ſuffereth the ſoul to tire, and beat it ſelf, is, that finding no reſt in it ſelf, it might ſeek to God.

46. A man can be in no condition wherein God is at a loſs; if comforts be wanting, he can create comforts, not only out of nothing, but even out of diſcomforts. He made the Whale that ſwallowed *Jonas*, a means to bring him to land.

47. The onely way to have our will, is to bring it to Gods will.

48. The way patiently to ſuffer Gods will, is to inure our ſelves to do it; They that have not inured themſelves to the yoke of obedience, will never endure the yoke of ſuffering.

49. When we can ſay to God, if thou wilt have me poor, and diſgraced, I am well content; thus a Godly man ſays *Amen* to Gods *Amen*, and puts his *fiat* to Gods *fiat*.

50. None feel more experience of Gods providence, than those that are most resolute in their obedience.

51. After we have given glory to God, by relying upon his wisdom, power, and truth, we shall find him imploying these for our direction, assistance, and bringing things about to our desired issue; yea, above what we desired or thought of.

52. The more passion, the less discretion, because passion hinders the sight of what is to be done, it clouds the soul, and puts it on without advisement.

53. It is good to observe the particular becks of Providence, how things joyn and meet together, fit occasions, and suiting of things, are intimations of Gods will. Providence hath a language, which is well understood by those that have a familiar acquaintance with God: They see a train of providence leading one way more than another.

54. Labour to fit a promise to every condition thou art in: there is no condition but hath a promise suitable to it.

55. He that loveth too much, will grieve too much. It is the greatness of our affection that causeth the greatness of our affliction.

56. All our noise within proceeds from a discontented swelling vapour of pride: It is air inclosed in the bowels of the earth that shakes it, which all the our winds cannot do.

57. There is an art of bearing troubles (if we could learn it) without over-troubling our selves; as in bearing a burthen, there is a way so to poize it, that it weigheth not over heavy; if it hang all on one side, it poises the body down; the greater part of our troubles we pull on our selves, by not parting our care, so as to take upon us only the care of duty, and leave the rest to God.

58. We must not mingle our passions with our crosses, like foolish patients, chewing the Pills which we should swallow down.

59. He that sees not God every where, sees him no where.

60. He

60. He that loſes himſelf in ſelf-denial finds himſelf in the boſom of God.

61. In proſperity fear God: in adverſity love God.

62. Praying will make thee leave ſinning, or ſinning will make thee leave praying.

63. Our weakneſs and inabilities break not the bond of our duties.

64. No ſin but is eaſier kept out, than caſt out.

65. What we are afraid to do before men, we ſhould be afraid to think before God.

66. Nature vexed, and nature armed, ſoon diſcovers it ſelf.

67. They that retain the memory of mercies, ſeldom loſe the ſight of mercies.

68. Love prepares the way to unity, and lowlineſs prepares the way to love.

THE Seraphick SOULS Triumph in the Love of GOD.

When the all bleſſed Spirit of the ever-living and ever-loving God hath given his Teſtimony, and ſet his ſeal to the Soul (which before ſat quivering and trembling at the door of hope) that God doth own, accept, and pardon it; Oh what a calm there is in that Soul! What Halcyon days doth it then live in! It injoyes a Jubilee every moment: Oh the breathings, and mutual interſtreamings forth of Love, that are between God and this Soul! Time ſteals away and is not perceived, the Soul is ſo buſily imployed in the Contemplations of its bleſſed Redeemer: Hours are not accounted for minutes, nor days for hours; it rather ſeems an Eternity than time. The Soul is raviſhed with the ſhinings forth of the Rays of Light, and forgets its ſelf in minding God, or rather minds it ſelf in minding Him, and is ready to ſay; Am I in Heaven, or is Heaven in me? Is Time gone up, or Eternity come down? Methinks I hear my beloved calling, *Ariſe my love, my dove, and come away, let me ſee thy face, for ſweet is thy voice, and thy countenance is comely*, Cant. 2. 13, 14. Oh how do the Love-ſpeaking words of Chriſt affect the heart, and even tranſport the ſoul into admiration! All the pangs of the new Birth, and all its ſorrows are now forgotten, and ſwallowed up in raviſhment and raptures of Joy; The Soul is ſo ſurrounded with

with the glittering Rays of the Sun-beams of Love, it even weeps for Joy; it is even ſick of Love while healed by it; Now it begins *to feaſt it ſelf on Loves*, and to chear it ſelf with the Bridegrooms voice; *Cant.* 4. 7. *My beloved hath pronounced me fair, and there is no ſpot in me; now the day of my Eſpouſals is come*, wherein all the hidden Treaſures, all the precious Jewels, all the vaſt Poſſeſſions, all the ſparkling Beauty, all the Glorious Holineſs, all the Divine Wiſdom, all the All-ſufficient Power, yea, all the All of Chriſt is made over to me, ſaith the Soul. What ſhall I now fear who am more than Conquerour? What ſhall I want who have all things richly to enjoy? Who ſhall lay any thing to my charge? Who ſhall hurt me? Who ſhall daunt me who have the Love of Jeſus, and the Power of my dear Saviour to guard me? Nothing ſhall ſeparate between my beloved and me, for he is mine, and I am his for ever, *Rom.* 8. 35.

I. The Law is ſo far from being a *Boanerges* to ſuch a Soul, that it ſpeaks him fair, and calls him bleſſed: It comes not to him as of old from *Sinai*, with terrible thunderings, but it paſſeth by as a ſtill voice, being ſilenced by Jeſus Chriſt, who hath ſtopt its mouth, and ſealed it up from Curſing. *Gal.* 5. 33. Jeſus Chriſt hath fulfilled the Law, whereby the large Bill of Indictment which it had to charge, are all Cancelled: The repenting, returning Soul hath now an Everlaſting Counſellour, a Righteous Advocate at Gods Right hand, and Gods diſcharge within his own Breaſt for an Acquittance: Free Grace doth claſp him within her arms, as her hearts delight: Mercy imbraceth and imboſoms him as her deareſt darling, and for Grace and Mercies ſake the very Judge and Juſtice it ſelf is become his Friend. So that though he be found a breaker of the Law, yet upon his hearty ſorrow and amendment, a pardon makes up that breach, and though he cannot keep the Law, his Righteouſneſs is not the leſs compleat; for he is compleat in Chriſt, who hath Out-lawed the Law, and turned

the Curſe into a Bleſſing; and though a Chriſtian cannot be juſtified by the Law, yet the Law it ſelf cannot but clear him, and give him the white ſtone of abſolution, *Rom.* 8. 2. *Gal.* 5. 18, 23.

II. The ſtrength of ſin, which is the Law, being taken away, ſin it ſelf is the leſs dreadful. The Chriſtian is already freed from the reigning power of ſin, though he be not as yet free from ſinning, *Rom.* 6. 7. He can therefore rejoyce in his Spirit, though ſin an ill neighbour dwell in the Fleſh: He would not willingly ſin againſt God that loves him, and yet he doubts not but God loves him upon his ſincere and hearty ſorrow, though he ſin againſt him. It makes much to his grief that his heart is falſe, but it makes more to his joy that his God is true. Though his ſin reach unto the Clouds, the Mercies of his God are above the Heavens: Though his ſin overflows him, yet the Grace of his God overflows his ſin, and though the Ocean of his ſin be deep, yet the deep Sea of Gods mercies is boundleſs.

III. As for his wants and troubles he is not troubled at them, but bids all welcome with this, *The will of the Lord be done.* He hath more comfort in his *Benonies* though they be ſons of ſorrow, than others have in their *Benjamins*, though they be Sons of the right hand. Though it be ſometimes low water with him, and his Comforts ebb, yet the high ſprings of his Joy and Conſolation are not loſt, but ſwallowed up in the Ocean of Love, where they are reſerved for him to an appointed time: He would not be delighted in, unleſs God will, 'tis the will of God he looks after, and how it comes he cares not, whether cloathed or naked it is welcome; to have any thing or nothing, to abound or to want, to rejoyce or to be ſorrowful, to be full or empty, to faſt or to feaſt, to live or dye is all one to him, who accounts nothing his joy but this, to be in all things as God would have him: He is one that would not be at his own choice, but quiets himſelf in Gods determinations. If God ſends him com-

comforts, he accounts not them, but God his comfort; and if God take them away he is not displeased, for he is not comfortless in their absence. He knows he is always going to Heaven, and whether his way be a Paradise or a Wilderness, whether strewed with Roses, or beset with Thorns, it's all one to him: He loves nothing for its own sake, but any thing as Gods allowance; if God will take him to Heaven he will go; if God will have him stay he will stay; if God move he moves; if God stand still he pitcheth his Tent and stirs not: He often wants livelyhood and yet lives; for though others may have the things, they want the comfort, and though he want the things yet he hath the comfort, and therefore he can part with his deareſt enjoyments, and trample upon his choiceſt comforts when God calls for them, as being more willing that God ſhould be Glorified in their abſence, than himſelf Comforted in their preſence: If his comfort cannot be wrapt up in the Glory of God, he would have no comfort, 2 *Cor.* 12. 9, 10. He ſees abundance in wants, he ſees enjoyments in diſappointments, health in ſickneſs, life in death, and therefore he is never ſollicitous what his condition may be; but with a holy careleſneſs and reſignation, truſts himſelf to Gods diſpoſing. When he is at the higheſt God is his Triumph, and ſo God is when he is at the loweſt: He never is happy but in God, and he never wants happineſs whatever befal him, if he have his God. *Pſal.* 73. 25.

IV. The Glory of the World, which leads captive ſo many hearts, takes no hold of his, *Gal.* 6. 14. For where ſhould it enter? All his Senſes are lockt up in his Soul, and that's full of Chriſt, who keeps out all things elſe from coming in: His Eyes are like the Sun-Flowers which do not open to every blaze, but only to the light and heat of the Son of Righteouſneſs: His Ears are ſtopt from hearing with any delight, any ſound but the ſpeakings of God, and the ſecret whiſpers of the Spirit: His Palate can reliſh

nothing but the Heavenly Manna, the feast of fat things which is in Christ Jesus. There is no smell like the smell of Christs Garment, and whatever he feels 'tis but like *Esaus* hand, rough and unpleasant to the Robes of his dear Saviour. As for other things, whatever the World holds out to inveigle him withal, he can pass it by with an holy scorn: He is not at leisure to trifle away his time with playing with Pebbles, having Jewels and Pearls to look after. He hath seen the Glory of the Lord, and all other shinings are but shaddows in his Eyes: That which others court with dazled eyes, he doth not account worth a glance of his: The Sun which shines and gives light (contrary to the natural Sun) darkens Earth to him, and makes Heaven only to be glorious. It is not this World that he admires; he hath dainties to live upon, for Jesus Christ is his dayly Bread. 'Tis not Silver and Gold which he calls Riches. 'Tis not advancement which he calls Honour: 'Tis not Learning which he calls Wisdom; He can be (yea He is) Rich, Honourable and Wise, without them, and all in Christ. He looks on these things to be like the Rainbow, only a reflection of Colours, not real as they appear. All the Beauty of the World is but skin deep, one blast defaceth it all, yea, all the Glory of the World is like time it self, and hath no other being but a passing away: All the World is nothing but a meer Chaos in an orderly dress, and all it hath is but nothing varnished over: 'Tis but a Picture drawn in sand: 'Tis a meer vanity, which if it be any thing, is a something worse than nothing. Pomp is but fancy, Gold is but dust. Fame is but breath, and Praise a blast, the Worlds sweet is but bitter, its Love loveless, its Splendour darkness, its fullness emptyness, its all, nothing: If it be any thing more, its made up of Thoughts: And a true Christian can as well feed on the East-wind as any of these things which will prove like the Dreamers feast, that fills the fancy, and leaves the Stomach empty; *Farewel World.*

V. The

V. The worſt of Enemies that the Seraphick Soul hath to encounter with is a ſelf-flattering heart, which would have him ſit down and reſt in what he hath received; but the Spirit of God is ſtronger than ſelf, and over works, yea, works out ſuch baſe and carnal imaginations; ſo that he cannot build his Tabernacle here, becauſe his Manſions are in Heaven. 'Tis not his Light, but the God of Light; 'Tis not his Comfort, but the God of Comfort; 'Tis not his Graces, but the God of Grace; 'Tis not any thing but God himſelf wherein he can quiet and repoſe his Soul, *Iſaiah* 12. 2. *Jer.* 9. 23, 24. 1 *Cor.* 1. 31. Alas the fulneſs of Graces here, which are the fruitful Harveſt of the Seed of God, are but Gleanings to what he expects. His joyful Springs of Delight which he here enjoys are but Autumns, nay but nipping Winters in compariſon of that Everlaſting Summer, which he looks to enjoy in an Eternity of the Glorious Viſions of Gods Face upon him. His Sabbath days, wherein his Soul keeps Holyday with God, are but minutes in regard of that never ending Jubilee which he expecteth: He hath Rivers of Joy here, but he eſteems them as a few drops in regard of that bottomleſs Sea of Gods Love, wherein he longs to bath his Soul. His Light is clear and ſhining here, but the noon-tide Sun in its brighteſt luſtre is but darkneſs to God, and *the Lamb who is the light of that City* to which he is haſting, *Rev.* 21. 23. Alas he hath now but a Taſte of what God hath provided and Chriſt is preparing to be ſet before him as an Everlaſting Feaſt. He cannot but *be preſſing on to know that love which paſſeth knowledge*, Phil. 3. 8, 12. He cannot be ſatisfied till he come to apprehend God as he is apprehended: He cannot reſt any where but in Heaven, where his Faith ſhall be turned into Seeing, and his Hope into Poſſeſſion, nay, 'tis not Heaven it ſelf, were it not that he ſhall enjoy God there, which could ſatisfie or terminate the boundleſs appetite and deſire of his lingring Soul, for it is that Hea-

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ven which is in God, who is the Heaven of Heavens which he looks after; *Pſal.* 16. 11. and 17. 15. *Col.* 3. 11.

'Tis God, only God, in all, without all, and beyond all that is his all; Here he is at reſt, now he is ſwallowed up in ſatisfaction, and *nothing can intermeddle with his joy*, *Rom.* 8. 31. He rejoyceth in the Lord by whom he is in all things a Conqueror, 1 *Cor.* 15. 37. but as for the honour of the Triumph, he reſolves to give that only to God who gave him the Victory.

Soli Deo Gloria.

Some ſhort Remembrances and Pious Thoughts for the Practice of every True Chriſtian.

1. *Fear God*; for not to fear him, is to *fear* every thing.

2. *Love thy Brother*, for if thou *Love* not him whom thou haſt ſeen, how ſhalt thou *Love* him thou haſt not ſeen.

3. *Be charitable to the poor*, which is to relieve Chriſt in his Members; and be not curious ſo thou knoweſt them no notorious ill livers; for if *Lot* had been ſo in the entertainment of his ſtrangers he had not received Angels inſtead of Men and beſides it is better to give many Counterfeits, then that one truly needy ſhould depart unrelieved.

4. *Swear not*, but what thou truly knoweſt; as to manifeſt a doubtful Truth, and that upon urgent occaſion, for by an Oath may God be greatly *honoured* or *diſhonoured*. *Honoured* when we ſhall bring him to teſtifie a Truth, who is himſelf the God of Truth: *Diſhonoured* when we bring him to witneſs a falſehood, which whoſoever doth the Lord will not hold him guiltleſs. And to avoid this make Conſcience of thy word, and it ſhall be to thee as an Oath, for it is the man that gives credit to the Oath more then the Oath to the man.

5. *Perſwade thy ſelf, rather than thy friend, to keep thy Counſel*; and whatſoever diſcord ſhall ariſe betwixt thee and him as thou tendreſt the reputation of an honeſt heart, never let malice in hatred make thee reveal that which Love and Friendſhip before bound thee to conceal.

6. *Hate* no man, no not thy Enemy leaſt God *love* him; for to *hate* where he *loves* is a fearful oppoſition.

7. Whatſoever is dear unto thy *body*, forbear it, being any way prejudicial to thy *Soul*.

8. Deſire in any thing rather to be in *ſubſtance* without *ſhew*, than in *ſhew* without *ſubſtance*.

9. Deſire to live *Godly* though *poorly* in this world; for the *ungodly* man that dyes *rich* ſhall have many Mourners to his *Grave*, but few Comforters at his *Judgement*.

10. Think of God with *wonder*, ſpeak to God with *Reverence*, ſerve him in *Love*, obey him in *Fear*, and do nothing but as in his *preſence* and *ſight*, and thou ſhalt live the Life of the *godly*, and go the way of the *bleſſed*, live in his *fear*, and dye in his *favour*.

Three Morning Meditations.

1. REmember that many have gone out of their Houſes, able and well, who have ne're returned back alive, as for ought thou knoweſt may befall thee.

2. Remember that thy Conſcience will be more quiet in the night, when thou ſhalt call to mind thou haſt begun in the Lord, and ſo carefully diſcharged thy Duty in the day.

3. That to go forth into the world is to encounter with many troubles, to paſs ſome dangers, and to perform many Duties, and therefore ruſh not forth into ſuch an undertaking before thou haſt recommended thy ſelf to the Lord to aſſiſt thee, without whoſe bleſſing, and favour toward thee, thou undertakeſt in vain, for thy labour will not proſper.

Pious Thoughts.

I. IT is dangerous putting off that to another day which must be done to day, or thou mayst be undone to morrow; *Now or never, now or never*, if it be not done now it may never be done, and then thou art undone for ever, Eternity depends upon this moment; Oh what wouldst thou give for a day when it may be a day too late? Consider therefore in this thy day, while it is it is called to day the things of thy peace, least they should be hid from thine eyes, and while thou like a blind *Sodomite* dost grope about to find a door of hope, Fire and Brimstone rain about thy Ears.

II. When a poor Soul begins to be sensible of its sin, and its danger thereby, though it lye down in sorrow, yet it should not mourn as without hope, but resolve as the Lepers, 2 *Kings* 7. 3. to prefer an uncertain hope before a certain death; say as they, *Why sit we here till we die? If we enter into the City the Famine is there, and we shall certainly dye, if we sit still here we dye also, now therefore come let us fall* (not into the host of the *Syrians* but) *into the hands of God, if he save us alive we shall live, if he kill us we shall but dye.* Dye? Oh poor Souls, never any came to God by Christ but they were saved alive; Come to him then for he will not kill you, indeed he will not. Come to him and say as the Prodigal when he came to himself, How many hired Servants of my Father have bread enough and to spare and I perish for hunger, I will arise and go to my Father, *&c.* I, do so, arise and go, for there is hope in *Israel* concerning this thing. See how his Father had compassion on him, how he ran and fell on his Neck, and how he kissed him, and bid him welcome home; say then as *Esther*, chap. 4. 16. *I will go in unto the King, if I perish, I perish.* What Soul! Perish sayst thou? No, no, the Golden Scepter is held out, thou mayst come and welcome, God will say as

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the King to *Esther*. *What wilt thou? and what is thy request? it shall be given thee even to the Kingdom*; whereupon *Esther* made a Feast for the King, but God will make a Feast for thee. Dost thou not hear what he saith, *Luk.* 15. 22. Bring forth the best Robe and put it on him, put a ring on his hand, and shoes on his feet; kill the fatted Calf, let us eat and be merry, for this soul was dead and is alive, 'twas lost and is found. *Oh who would not come to thee, O thou Lover of Souls.*

III. A Christian believes that if God speak the word it shall come to pass, and yet he believes that God spake concerning *Nineveh*, yet forty days and *Nineveh* shall be destroyed, and that came not to pass.

But stay! is God like one of us? can he
When he hath said it alter his Decree?
Denounced Judgment God doth oft prevent;
But neither changeth Counsel nor intent.
The voice of Heaven doth seldom threat perdition
But with expres's or an imply'd condition.
So that if Nineveh *return from ill*
God turns his Hand but doth not turn his Will.

IV. How much soever good men suffer, and how ill soever it go with them in this World, if they be found in ways of well-doing, they shall do well at last, for Christ will say, *Well done thou good and faithful servant.*

V. What a weight doth the Scripture lay upon this word *Soul*, 'tis the Emphasis of the Text where it is used; Hear and your *Soul* shall live. He that sinneth wrongeth his own *Soul*. Fear him that can kill the body, and throw the *Soul* into Hell. What will it profit a man to gain the whole World and lose his own *Soul*. *Soul* mercy is the greatest mercy. *Soul* promises the most precious promises. *Soul* Salvation the greatest Salvation, and therefore to neglect the *Soul* is the greatest neglect, and that all careless Sinners will know when they shall cry out; *Wo unto us we have rewarded evil to our own Souls.*

VI. The great Fallacy wherewith Satan deludes many men is, when he makes them take Religion into pieces,

peeces, and then to take one peece for Religion. One cries up Christ, another Faith, another good works; but what is God without Christ? or Christ without Faith? and what is Faith without Love, and what is Love without Works? But now take God in Christ by Faith which worketh by Love and keep the Commandments of God; This is pure Religion, this is the whole Duty of man.

VII. When the Devil inticed our first Parents to eat the forbidden fruit, he perswaded them by this Argument, *Gen.* 3. 5. Your eyes shall be opened, and ye shall be as Gods knowing good and evil.

His eyes indeed were ope
And then he had the skill
To know the difference
Be*tween the good and ill*
Then did he know how good
Good was when he had lost it
And Evil too he knew
But ah! how dearly cost it.

VIII. God gives all men leave to pray, but he gives his Children and People leave to be bold in Prayer, and that not onely for themselves, to say as *Jacob*, *I will not let thee go*, but for others, as *Moses* for *Israel*, and as *Luther* said, Thy will be done. Remarkable is the boldness which *Abraham* used with God in the case of *Sodom*, *Gen.* 18. 23. when he seems at first dash to charge God with a kind of injustice, and yet but upon a peradventure; six times he comes to God, and always with a *peradventure there may be ten righteous persons in* Sodom. He fell a great fall from fifty to ten, and that but with a peradventure neither, and yet God gives him the hearing, yea seems willing to have taken less if *Abraham* had but had the boldness to bring his fifty to five.

Is God no more Almighty? what is Pray'r?
Bold Creature! Pray'r becomes Gods Conqueror
Rare Stratagem of War! Pray'r wins the Field
Yet God's not overcome, but God doth yield.

IX. Many say the Lords Prayer who do not pray

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it; yea (like St. *Austin* before his Conversion) they are afraid least God should hear them, and do not care that God should say *Amen* to it though they do themselves. They say *Our Father*, but if he be their Father where is his Honour; they say, *which art in Heaven*, but did they believe it how durst they sin as they do on Earth; they say, *Hallowed be thy Name*, yet take Gods name in vain; they say, *Thy Kingdom come*, yet oppose the coming of his Kingdom; they say, *Thy will be done on Earth as it is in Heaven*, yet will not stand to their words, for this is the will of God even their Sanctification, but they will have none of that; they say, *Give us this day our daylybread*, yet mind not the feeding of their Souls with the bread Christ Jesus which came down from Heaven; they say, *Forgive us as we forgive others*, but alas if God should take them at their word how undone were they, whose hearts burn with Malice and Revenge even while they pray; they say, *Lead us not into temptation*, yet run into it and tempt the Devil himself to tempt them; they say, *Deliver us from evil*, and yet deliver themselves up to evil, and give up themselves to fulfil the lusts of the flesh.

X. The Day of Judgment will be a *Day of Deceit*; not that it will deceive any, but it will make appear that many have deceived themselves with vain hopes of Heaven of which they will be disappointed, many that have past mans day of Approbation, may in that day meet with Gods Reprobation, and many who have lookt like Gold here, will then be found Dross, yea reprobate Silver will God call them.

XI. We should not judge that worth much now in the time of this life which shall be but little or nothing worth in the day of Judgment. We should not judge things according to what they are now in appearance and in the judgment of men, but we should judge righteous judgment, that is according to what they will be hereafter in the day of the righteous Judgment of God. For example, when we read how *Dives* was clothed with Purple and fine Linnen and fared deliciously

ously every day, *who would not be Dives now?* But when we read of *Dives* in Hell, tormented in the flame, *who would be Dives now:* So when we read of *Lazarus*, a beggar full of sores and wanting bread, *who would be Lazarus now*, but when we read of *Lazarus* carried by Angels into *Abrahams* bosom, *who would not be* Lazarus *now?* Surely if it be good to dye the Death, it must be good to live the Life of the righteous.

XII. Let us think what it is that will stand in stead in the day of Death and Judgment and labour for that; not for the things that perish even in the using, but for that which indureth to Eternal life; what will Learning, Riches, Honours, Beauty or the like, profit in the Great Day of Wrath? Oh that men would consider their latter end, and mark the end of the upright and behold the just, for how ill soever it may go with him in this World, the end of that man is peace, but as for the sinner, though he be crowned with Rose-buds, and his paths be washed with Butter, though his days be prolonged an 100 years he shall die accursed. To conclude, at the last there will come a day when all mankind shall be summoned naked without difference of degrees before the same Tribunal, when the Crowns of Kings and the Shackels of Prisoners, when the robes of Princes and the rags of Beggars, when the Gallants bravery and the Peasants Russet, the Statesmans Policy, the Courtiers Luxury, and the Scholars Curiosity shall be all laid aside: When all men shall be reduced to an equal plea, and without respect of Persons shall be doomed according to their works. Then shall the holy and humble Christian be declared by the mouth of God himself to be the only wise man, though scorned and abused here below, and then shall the Enemies of God when it is too late be driven to that desperate and shameful Confession, *We Fools counted their life madness, and their end to have been without honour; how are they now reckoned among the Saints, and have their portion with the Almighty?*

History

History Improved, or Christian Applications and Improvements of divers Remarkable Passages in History.

I. ARchias a *Lacedemonian*, while he was rioting in Debauchery, had a Letter delivered to him, to signifie that some lay in wait for his life, and desired him to read it presently, because it was a serious business; Oh said he, *We will think of serious things to morrow*, but that very night he was slain. Oh poor soul, boast not of to morrow, thou knowest not what a day may bring forth, why wilt thou talk of many years, when this night thy Soul may be taken from thee.

II. One of the Courtiers of King *Cyrus*, and a great Favourite, having but little Estate, when he was to marry his Daughter, was asked, *Sir where will you have a portion for her*; He answered, *Cyrus is my Friend*: Christians have much more reason to say so in the want of things below, I can lack nothing, for the Lord is my Friend.

III. It was a sad speech of a Dying Prince, *I must now dye before I begin to live.* It is the sad condition of many a dying man, that their work is to do when their hour is come, their time is spent, and nothing is laid up for Eternity: Let us therefore finish the work we have to do, that to dye may be the last work we have to finish.

IV. King *Artaxerxes* being ready to perish for thirst, was constrained to drink puddle water, and protested, *That he never drank Wine with half that delight wherewith he now relisht this filthy water.* To the hungry soul every bitter thing is sweet. In a time of necessity a little seems much, and that which is bad appears very good.

V. One of *Cæsars* Commanders used to say, *It is unbecoming a* Roman *Spirit to cry out I am undone, while our Emperour is safe.* Oh how unbecoming it is for Christians to cry out I am undone, whilst Jesus Christ, and their Interest in him is safe!

VI. When

VI. When *Cyrus* gave *Artabasus* one of his Courtiers a Cup of Gold, he gave his Favourite *Chrysantes* at that time nothing but a kiss, whereupon *Artabasus* said, *Sir the Cup you gave me was not so good Gold as the kiss you gave* Chrysantes. God many times gives wicked men Gold, but without kisses, and Godly men kisses but without Gold, yet may the righteous say, there's more Gold in their kisses and the Love of God, than in the others Gold.

VII. When the Pilot of King *Antigonus's* Galley came and told him that the enemy had a far greater number of Ships than he, said he, *For how many Ships dost thou reckon me*: How many soever, and how strong soever our Enemies be, yet having God on our side there is more for us than against us, and we have no cause to fear or dispair.

VIII. One attempting to kill *Prometheus* the *Thessalian*, run his sword so deep into an Impostume, that he let out the corruption, and saved the Life of his Enemy: So (saith *Plutarch*) a reproachful speech delivered in anger, or out of ill will, is sometimes the cause of healing some malady in the Soul, which before was hidden or neglected.

IX. When *Alexander* the Great came to *Diogenes* the Cynick a dogged Fellow, he demanded whether he wanted any thing, or would have him do any kindness for him; He who was sitting in a Tub in the open Air, replyed; *I request nothing of thee but that thou wouldst stand out of the Sun.* To a gracious Soul there is nothing comparable to the shining of the Son of Righteousness.

X. *Cato* was so grave and good a Man, that none durst commit any sin in his presence, from whence it grew to be a Proverbial Caveat among the *Romans* one to another, *Take heed what you do, Cato sees you.* Oh how should Christians stand in awe of the All-seeing God, and say to their own hearts, and one to another; Take heed of your ways for the Lord looks upon you.

XI. It

XI. It was a sad and lamentable expression of King *Lysimachus*, who was forced to part with his Kingdom for one draught of water, *Oh for what a small pleasure have I made my self a Slave, who was just now a King.* Alas for what vain and short enjoyments do men run the hazard of losing the Kingdom of God, and their own Souls.

XII. A *Roman* Servant knowing that his Master was sought for to be put to death, he clothed himself in his Masters Garments, that he might be taken for him, and so he was, and put to death in his stead; in memory whereof his Master caused his Statue of Brass to be Erected, as a Monument of his Kindness. Oh what Monuments should Christians Erect for Jesus Christ, who when we were to be put to death, dyed for us! For a good man some would dare to dye, and greater love than this cannot be shown, than that a man may lay down his Life for a Friend, but behold herein God manifesteth and commendeth his love to us, that while we were yet sinners, yea, enemies, Christ dyed for us.

XIII. When News came to King *Anaxagoras* of the Death of his Son, at which it was thought he would have been much troubled, he only calmly replyed, *I know that I begot him mortal.* Should not Christians much more quiet themselves in the loss of Children, which though they are begot Mortal, yet not without hope of Immortality.

XIV. *Antisthenes* the Philosopher being asked what he got by his Learning, answered, *That he could talk with himself, he could live alone, and needed not go abroad and be beholding to others for delight.* Much more may Christians say thus, yea much more than this, who have learned to know Christ, and the truth as it is in Jesus.

XV. When one perswaded *Selimus* Emperour of the *Turks* to bestow the great Wealth he had taken from the *Persian* Merchants, upon some Famous Hospital for relief of the poor, *Nay rather*, said he, *let it*

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be bestowed on the right Owners, and so it was. Ill gotten Goods given to the poor is no Charity, restitution is the best advantage that can be made of such gains. It were well if there were more *Zacheus* like Christians in the World; for though by restoring they might be poorer in goods, yet he would be richer in goodness. A little good Estate is better than a great bad one.

XVI. *St. Basil* perswaded himself that if he were in the Wilderness, free from the company of Men, he should be happy, and serve God more devoutly, but when he came there, he said, *I have forsaken all things, but yet I retain my old heart*, Lord I have often searched my heart, and still my heart deceiveth me in the search. Oh Jesus! come and fit my heart for every Duty, that every Duty may be fit for thy self.

XVII. One rehearsing an elegant Oration to *Aristotle*, in praise of those that were slain in the Wars by the *Lacedemonians*, received this answer from him, *If they were such brave and valiant men who were killed, what dost thou think that we* Greeks *are, who conquered and overcame them?* What though the Enemies of a Christian be many and mighty, if God strengthen him, he hath enough to comfort him, for the greater his Adversary is, the more Glorious is his Victory, and the more Glorious his Victory, the more Triumphant his Glory.

XVIII. A *Persian* King had one about him, whose place and office it was to say to him every morning as he entred in his Chamber, *Arise my Lord, and have regard to those Affairs for which the great God would have you to provide.* How ought we Christians to bethink us every night what we have done, and every morning what we have to do for, and in obedience to the great God.

XIX. When one askt *Alexander* the Great how he could sleep so soundly and securely in the midst of danger: He replyed, *Very well, since my true Friend* Parmenio *watches.* Oh how securely may that Soul sleep, over whom he watches, that never slumbers nor sleeps. He may say with *David*, I will lay me down and sleep, for thou Lord makest me to dwell in safety.

XX. *When*

XX. *When King* Demetrius *had taken and destroyed the City of* Megera *to the very foundation, he demanded of* Stilpo *the Philosopher what losses he had sustained,* None at all *(said he)* for Wars nor Ruins can make no spoil of Vertue: *And it is said of* Bias *the Philosopher, that his motto was,* I carry all my Goods with me, *that is his Wisdom and Goodness. How then should a Christian live above these things, and like the Prophet, rejoyce in the Lord, and in the exercises of a gracious Spirit and a good Conscience, when he hath nothing but want and losses on every side.*

XXI. *When the report came to* Galienus *the Emperour, that* Egypt *was lost,* What then, *said he,* cannot I live without the Flax of *Egypt*; *And when he had notice that a great part of his Dominions in* Asia *were wasted,* What then *said he,* cannot I live without the delicacies of *Asia. It is an excellent thing for Christians to speak thus of their losses, from a principle of true resignation and dependance upon God, when they can truly say with* Habakkuk, *ch.* 3. 17. *Though the Fig Tree should not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, the Fields shall yield no meat, the Flock shall be cut off from the Fold, and there shall be no herd in the stalls, yet will I rejoyce in the Lord, I will joy in the God of my Salvation.*

XXII. *One asking* Agesilaus *the Great, what Children should learn while they are young, answered,* That which they are to practice when grown up. *Teach a Child in the trade of his way, and when he is old he will not depart from it.*

XXIII. *It is said of the* Lacedemonians, *that they never asked how many there enemies were, but where they might meet them. So should Christians fall on, and fight the good fight of Faith, without considering the numbers that come against them.*

XXIV. Alexander *the Great being asked where he would lay his Treasure, replyed,* Among my Friends, being confident that it would there be kept with safety, and returned with use. *What needest thou inlarge thy Barns, O Christian? Knowest thou not where to lay thy pleasure? Make the friends of Christ thy Treasury; let the hands of the Widow, the bowels of the Poor be thy Storehouse. A Temporal Gift is here turned into an Eternal Reward: There is no ground so*

fruitful as the bosom of the Poor, for that will bring forth an hundred fold.

XXV. It was accounted so great an Honour to be a Citizen of *Rome*, that whoever was free of it, would not be made free of any other place. Should not Christians then think it Honour enough to be free Denizens of the City of God? Of the Heavenly *Jerusalem* which is above.

XXVI. One of the *French* Kings carried always a Crucifix in his Hat, and when he had done any ill thing, he would kiss that as a sufficient amends. Alas how many who call themselves Christians, when they have committed any grievous sin, confess it with a *Lord forgive me*, as if confession were satisfaction, and Prayer a pardon, and yet like the dog soon return to their vomit again.

XXVII. It was observed that the *Jews* never went out at the same Gate of the Temple they came in, of which some give this reason, *That they might never turn their backs upon the Mercy-Seat.* How can they expect Mercy who go from Mercy? How can they think to meet with God who go backward from his ways.

XXVIII. *Waldus* a rich Merchant at *Lyons* in *France*, seeing one drop down dead in the streets, went home and repented, changed his Life, and became a Preacher, and was the Founder of the Protestants, called *Waldenses*, or, *The poor men of* Lyons. It is good to take warning by other mens harms, and by the sight of their Death to look after our own Life.

XXIX. It was proudly said of *Julius Cesar*, crossing an unknown Sea in a little Boat, and a tempestuous storm, when they were ready to be swallowed up of the Waves, perceiving the courage of the Pilot to fail, *Fear not*, said he, *for thou carriest* Cesar *and his Fortune with thee.* How truly may a good Christian say in the midst of all the afflictions, storms and tempests of this World, Fear nothing Oh my soul! for thou carriest thy dear Saviour Jesus Christ with thee, and art therefore most certain to be landed safely in a Blessed Eternity.

XXX. I shall conclude with the words of the Heroick St. *Chrysostome*, who was banished by *Eudoxia* the Empress for the profession of the true Christian Faith, and may be an example of invincible constancy to all, to continue stedfast in the true Religion. *When I was driven from the City* (saith he) *none of these things troubled me, but I said within my self, if the Queen will, let her banish me*; The Earth is the Lords, and the fulness thereof: *If she will, let her saw me asunder*; *Isaiah* suffered the same: *If she will, let her cast me into the Sea, I will remember* Jonah: *If she will, let her throw me into a burning fiery Furnace, or amongst wild beasts, the Three Children and* Daniel *were so dealt with: If she will, let her stone me, or cut off my Head, I have then St.* Stephen *and the Baptist my Blessed companions: If she will, let her take away all my substance*: Naked came I out of my Mothers Womb, and naked shall I return thither. *The Apostle tells me*, if I would please men I should not be the servant of Christ, and *David* incourageth me, saying, *I will speak of thy Testimonies also before Kings, and will not be ashamed.*

Holy

Holy Breathing in ſeveral Divine Poems upon divers Subjects and Scriptures.

Divine Hymns on the Sacrament of the Lords Supper.

Hymn 1.

1. OUr holy Mediator Chriſt,
In time appear'd in Fleſh,
To Reconcile our Souls to God,
In Truth and Righteouſneſs.
2. Our Nature he upon him took,
On which grim Death did paſs,
And to appeaſe his Fathers Wrath
He Crucified was.
3. This power he had to lay Life down,
And Take it up again,
The God-head in him did triumph,
Although his Fleſh had pain.
4. And Conquering he hath took place
At his Fathers right hand,
The Cherubims of glory all
About his Throne do Stand.
5. His Spirit now hath Influence
Upon the hearts of thoſe,
(With full Divine Authority)
Whom he before had Choſe.
6. To keep them ſafe they might not fall,
As they did once before,
But in Communion Live with him,
And ſerve him evermore.

Hymn 2.

1. HEre is a Banquet thou haſt made,
A table of fat things,
Repleniſhed it always is,
Food ſuitable for Kings.

2. The Fare is thine, of thine own Coſt
The Lamb is of thy fold.
It is the beſt in all the flock,
Better to us than gold.
3. No Spot in him was ever found,
No Blemiſh but all pure,
Yet for us he had many a wound
Thy Wrath he did indure.
4. He drank a full draught of thy Cup,
That no Wrath might Remain;
That we might drink in draughts of Love,
And live to thee again.
5. And ſpend our days upon the Earth,
In joy through thine own ſpirit,
Until we come thy glory great,
In Heaven to inherit.

Hymn 3.

1. HOſanna to King *Davids* Son,
Hoſanna to the Chriſt,
That in the Fathers name doth come,
Hoſanna in the high'ſt.
2. For thou waſt ſlain, and art alive,
Redeeming us to God,
From every Nation, Kindred, Tongue,
By thy moſt precious blood.
3. Corruptive things, as ſilver is,
And gold redeem'd us not,
But Chriſt, our Saviours precious blood,
A Lamb without a Spot.
4. To him that ſits upon the Throne,
And Chriſt the Lamb therefore,
Be Glory, Bleſſing, Strength, Renown,
And honour evermore.

Hymn 4.

1. THe Glory of Salvation
Will come and will not ſtay,
Our earneſt ſute is to the King,
Lord ſend thy Son away.
2. We are thy Bride, eſpous'd we are

Unto

Unto the Lord, the King,
The Marriage Supper draweth nigh,
And in our Ears doth Ring.
3. The Wedding, and the Crowning day,
Joyful to us will be,
Enter we ſhall his Pallaces
Our Royal King to ſee.
4. No wrinckle then ſhall on our Cheeks,
Nor ſpot be on our face,
But comely all we ſhall appear,
In beautifying Grace.
5. Yea face to face we ſhall him ſee
With glory and delight,
And in his preſence ever be,
Praiſing him day and night.

Hymn 5.

1. LO Chriſt is Sacrific'd for us,
Our Paſſover from Heaven,
Now therefore let us keep the Feaſt,
Not with old lumps of leaven.
2. Who eat and drink unworthily,
Their own Salvation earn,
Becauſe they want a ſpiritual eye,
His Body to diſcern.
3. Our hearts with care examined
Let us be ſtirred up,
To eat of this Celeſtial bread,
And drink this Sacred Cup.
4. As often as we eat this bread,
And drink this ſacred Wine,
We ſhew our Saviours Death until
He come the ſecond time.

Hymn 6.

1. THE Heavens now retain our Lord,
Until he come again,
And for the ſafety of our ſouls,
He there doth ſtill remain.
2. A Prieſt he is to make our peace,
An Advocate to plead,

He's a Forerunner to poſſeſs,
To Heaven he will us lead.
3. Our peace is made, our right is gain'd,
A poſſeſſion we have,
Our evidence is firmly ſeal'd,
On this ſide of the grave.
4. And quickly ſhall our King appear,
And take us by the hand,
And lead us fully to enjoy,
The promis'd holy land.
5. Oh let us live a holy life,
And to thee honour bring,
Let's follow Chriſt where e're he goes
And to his honour ſing.

Hymn. 7.

1. THY Acts, O Lord, thy noble Acts,
In this feaſt we do ſee
Though Rebels are in Bondage ſtill
Thy Children they are free.
2. Free from their Sins, thy Wrath and Hell,
By Chriſt our Advocate,
Who daily interceeds for us,
Before the Mercy-ſeat.
3. That we now being brought to God,
Who once were gone aſtray,
By Chriſt the Biſhop of our Souls,
May ſing his praiſe alway.
4. And whilſt we live we are ingag'd,
And taught by Goſpel light
To ſet our faith and hope on work,
We walk not yet by ſight.
5. But heavenly glory will break forth
At laſt, and will not ſtay,
Angels and Saints at laſt will come,
And call us all away.

Hymn 8.

1. THine eyes, O Lord, are ſtill on us
How e're the caſe doth ſtand,
A Table thou haſt furniſhed,
Made ready by thine hand.

2. Pro-

2. Proviſions of Heavens dreſs,
Food of the beſt have we,
The fruits of his own Righteouſneſs,
Choice ſtreams of purity.
3. Juſtification is our Wine,
Salvation is our Bread,
Eternal life is placed in
Our King, our Crown, our Head.
4. No people now in all the world,
Are better fed than we,
Our Manna's from the Royal Throne
By thy Divine Decree.
5. In trouble we are ſafely kept,
And guarded by his power,
In midſt of all our Enemies,
Who ſoon would us devour.
6. In honour of his holy name,
Rejoice with one accord,
And let the very heart rejoice,
Of them that fear the Lord.

A Soliloquy on the Lords Supper.

GIve me my Captive Soul, or take
My Body alſo thither,
Another life like this will make
Them both to be together.
2. Before that ſin turn'd fleſh to ſtone,
And all our lump to leaven,
A fervent ſigh might well have blown,
Our innocent earth to heav'n.
3. For ſure when *Adam* did not know
To ſin, or ſin to ſmother,
He might to heav'n from Paradiſe go,
As from one Room t' another.
4. Thou haſt reſtor'd us to this
By this thy heavenly blood,
Which I can go to when I pleaſe,
And leave Earth to their food.

Another on the ſame.

WElcome ſweet and ſacred cheer,
Welcom dear,

With me, in me, live and dwell,
For thy neatneſs paſſeth ſight,
Thy delight
Paſſeth Tongue to taſte or tell.
2. O what ſweetneſs from the bowl
Fills my Soul;
Such as is and makes Divine!
Is ſome ſtar (fled from the Sphere)
Melted there,
As we Sugar melt in Wine.
3. Or hath ſweetneſs in the bread
Made a head,
To ſubdue the ſmell of Sin;
Flowers and Gums, and Powders giving,
All their living,
Leſt the Enemy ſhould win?
4. Doubtleſs neither Star nor Flower,
Hath the power,
Such a ſweetneſs to impart,
Only God who gives perfumes,
Fleſh aſſumes,
And with it perfumes my Heart,
5. But as Pomanders and ſweet wood,
Still are good,
Yet being bruis'd are better ſcented;
God to ſhew how far his love
Could improve,
Here as broken is preſented.
6. Let the wonder of this pitty
Be my ditty,
And take up my lines and life,
Hearken under pain of Death,
Hands and breath,
Strive in this, and love the ſtrife.

God and the Soul.

1. MY God is all things unto me,
All God is alſo mine,
I am O Lord wholly in thee,
And alſo wholly thine.

2. The

2. The powers of each created good,
In God are all contain'd,
In him my comforts all do bud,
Floriſh, and are maintain'd,
3. He gave me all that he had made
All which did not ſuffice
My larger Soul; therefore I pray'd
He gave himſelf likewiſe.
4. I'th' midſt of good I live and breath,
In him I'm only bright,
The rays with which I ſhine beneath,
Are borrow'd from his light.
5. O Lord I am not all mine own,
Nor for another free,
Let Life be a reflection
Of Beams receiv'd from thee.
6. All things below thee (Lord) I judge
To be below my Soul;
Oh let my nobler Mind even grudge
It ſelf in Duſt to roul!
7. Be more my ſelf, O Lord, to me
Than I my ſelf have been,
Make me, O God, more one with thee,
Than with my ſelf! *Amin:*

Becauſe thy loving Kindneſs is better then Life, my Lips ſhall praiſe thee, Pſal. 63. ver. 3.

1. THy love is beſt, and they are bleſt
That do the ſame enjoy;
They need not fear, But caſt off care,
Nothing can them annoy.
2. Thy kindneſs eke, O who can ſpeak
Of it, as it is due!
Thy faithfulneſs Is nothing leſs,
For thou art ever true.
3. Better is love that's from above,
Than all things that are here:
'Tis better far than all we are,
Our Lives are not ſo dear.

4. The Love of Man, get it who can,
Doth always ebb and flow,
But thine doth laſt, and doth not waſte,
As thy dear Children know.
5 O grant me ſtill, that all thy will,
I may obſerve for ever,
That I may not make Earth my lot,
Let me forſake thee never.
6. Thy love, Lord, let on me be ſet,
Thy kindneſs is the thing
That I deſire, and ſtill admire;
Thou art my God and King.
7. Thy love is free, Lord give it me,
Thy favour to me ſhow,
That even I continually,
Thy faithfulneſs may know.

A Divine Dialogue between *Jeſus* and the *Soul*.

Mat. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.*

Soul. *COme unto me*; what voice is this I hear?
Jeſus. *It is the ſweet voice of thy Saviour dear.*
He calleth labouring ſinners, to him flee,
He calleth laden ſinners, ſuch as thee.
He calleth ſinners, bids them come away,
He calleth all, Oh why then ſhouldſt thou ſtay?
He calleth ſuch as by ſin are undone,
He calleth thee, therefore unto him run.
Soul. But how I ſhould come to thee *Bleſſed Lord*,
Sin is the only thing by thee abhor'd.
And I am nothing elſe but *ſin*, and thou,
Wilt not of *ſin*, of the leaſt *ſin* allow;
Beſides thou art in heaven, and how ſhall I,
Reach unto thee, thou art above the ſky?
And I poor Creature, grov'ling on the earth,
The Mold from which at firſt I came by birth.
Jeſus. *Remember ſoul my bleſſed word that ſaith,*
That coming to me, is alone by Faith.

Soul.

Soul. Thou Lord that putteſt faith into mans Heart,
Beſtow on me that gift; to me impart
Such other graces as may let me ſee
My want of Chriſt, that I may come to thee.
My ſins thou know'ſt a heavy burden are,
A load that is too big for me to bear.
No Slave that's under *Turkiſh* Tyranny,
Is under ſuch ſad Bondage as am I.
But it is unto thee O Chriſt I come,
Believing in thee; Oh make me a Room
Within thy Arms, take me into thy Heart,
And ſince my *Faith* is *weak*, *ſtrong Faith* impart.

Jeſus. *Poor Soul! take comfort though thy Faith be ſmall,*
A grain of Muſtard ſeed's ſmalleſt of all.
Yet I of Muſtard ſeeds of Faith allow,
So that thy Soul unto my Scepter bow.
Nay of one grain; a wonder let it be,
To thy poor ſoul that ſuch love is in me:
That I accept of Faith, even of the leaſt,
That I receive ſo poor, ſo vile a gueſt
As wretched man, who nothing hath to bring,
To make him acceptable but his Sin.

Soul. O bleſſed Jeſus! mount me on the wing
Of Holy Faith; let me not feel the ſting
Of Conſcience; but let me anſwer all
That I believed, and went at Chriſt his call.
My Saviour call'd, and I unto him went,
He gave me Faith, and helpt me to repent.
I come with ſorrow that I ſinned have,
I come with Faith, that thou my Soul wilt ſave.
It is but weak, O Lord, I muſt confeſs,
It is a feeble hand, yet ne're the leſs,
It is the hand of Faith, and it is true,
It lays hold on *thee*, claiming but its due,
And that is *Reſt*, which thou haſt promiſed me,
And my poor ſoul is *reſtleſs*, till with thee.
Reſt is that good all Creatures do deſire;
Reſt is that good, to which all Saints aſpire.
If th' Bodies *reſting* after labour be,

So ſweet, ſo pleaſant, as we know, and ſee,
Then what is it to have the Soul to *reſt*
In the enjoyment of a God ſtill bleſt.
From thee is all the *reſt* for which I look,
For it is written in thy ſacred book,
That thoſe that caſt, and roul themſelves on thee,
Thou wilt receive; O Lord receive thou me.
For ſtill this Prayer, I will pray, (though brief)
Lord I believe, Lord help my unbelief.
Thou art now mine by faith, I thine by love,
From this perſwaſion let me never move.

Oh that my ways were directed to keep thy Statutes,
Pſal. 119. 5.

O That I could *ſtand firm* at laſt,
And not be *reeling* too and fro!
O that I could *my God hold faſt*,
And never, never, let him go!
2. How often do I go aſtray,
And leave my reſt, my wonted bliſs?
Like a loſt ſheep in the High-way,
Which dangerous and barren is.
3. I have no pleaſure in my ſin,
And yet I Act it o're and o're!
I'm ſtill the ſame that I have been,
Though fain I would be ſo no more.
4. I long to keep the Law of God,
But ſtill I break it to my pain,
My ſtomach ſerves to take that food,
But ſtraight I caſt it up again.
5. My God! O take me unto thee,
With fire hot zeal melt thou my Heart,
That now I may new-moulded be,
And made ſound in my better part.
6. Lord lead me by thy grace, that I
May never wander from thee more,
Thou art my Life, I cannot die,
Thou art my all, I can't be poor.

I ſee another Law in my members, warring againſt the Law of my mind, &c. *Rom.* 7. 23.

WRetch that I am! my wiſhes are my pain,
Two Laws ſo different, rend my heart in twain.
My heart divided, bleeds in either part!
Offending either Law, I'm ſure to ſmart!
Inſlav'd to ſin, I'm forc'd to bear this yoke.
I kiſs the rod, ev'n whilſt I feel the ſtroke.
The ingrateful *ſerpent* in my breſt I warm!
How I drink poyſon, and imbrace my harm.
My pleaſure is my trouble, and the heat
Of fond deſire, what is't but a cold ſweat?
Alas; I'm taken with the baits of Sin!
Thoſe corrupt joyes but feed the worm within;
I triumph when my heart me priſ'ner takes,
My mind is griev'd thus at the ſpoil it makes.
O Jeſus for me wounded! ſee my wound!
Give me thy Bruiſes, that I may be ſound!
With thy blood waſh my heart, in blood imbru'd,
Give me that peace, which may this War conclude.

Help thou my unbelief, Mark 9. 24.

HElp Maſter of my faith! I'm forc't to wink
At this bright truth! in theſe great depths I ſink!
O 'tis beyond my reach, I cannot tread,
Nor can I ſwim unleſs thou hold my head!
My reaſons at a ſtand, thus are thy ways
Paſt finding out! How dazling are thy rays
O Sun of righteouſneſs, to humane ſight,
Thou art ſo glorious, I can't ſee for light.
My *joys* are *chang'd* to *doubts* and *fears*, which roul
Like ſtormy billows in my wavering Soul!
Shine forth my Son, amidſt theſe ſhowers of tears,
Let thy clear beams pierce *through theſe clouds* of *fears*.
Shew me thy hidden *Manna*, Angels food,
I long to taſte, and ſee that thou art good.
I'm come to ſee the Lord, though vile and poor,
O let me in; I'le die elſe at thy door.
Oh Lord reſtore me to thy Grace,
I hope thou doſt but hide thy face.

O Jesus do but look on me,
Like *Peter* I'le weep bitterly.
By thy bright face shew me my stain,
I'le pour forth tears to wash it clean.
I hope the day will come again anon,
The Sun of Righteousness is set, not gone.

Having the Loyns of your mind girded.

THere is a God! my soul how durst thou stray?
Thou'lt meet his vengeance if thou go this way.
Return, Return, Lo this path seems too broad,
Here many go, the way to heaven's, no road.
My soul put on thy Garments, gird them fast,
'Twill make thee comely thus to go straight-lac't.
And now I am resolv'd in spight of Hell,
And my false Heart; I'le still strive to do well.
In all my warfare, I'le hold fast my shield,
Then Satan do thy worst, I'le win the field.

A Farewel to the World.

1. FAlse-hearted world; farewel, farewel, I find
Thee too unkind.
I took thee for a Friend, did love to play,
With thee all day.
But thou didst cheat me still I to my shame
Lost every game.
Thy stakes were pleasures and deceitful toies,
Mine were true coyn, full weight, large solid joys.
2. Now thou hast got all that I had; I see
Thou slightest me.
Thou usedst to imbrace me kindly, and
Give me thy hand.
With many promises of love, but lo,
Thou art my Foe.
Though all my serious thoughts and company,
(Fool that I was) I left to follow thee.
3. But I'le return to them again; I'le come
No more from home.
The mind that stays within shall ne're complain,
Of Wind, or Rain,
Of care, or grief, for storms shake only breasts
That seek their rests. With-

Without doors; where is nought but toil, as *though*
To be kept warm, they'd lie in beds of ſnow.
4. Great God, I leave the *world* and come to thee;
Open to me,
I call; O let me find thy Throne of Grace,
I ſeek thy face,
I'le dye to ſin, put off my ſelf, and then,
Be born agen.
Chriſts blood ſhall be my life; the word (that can
Call up the Dead) is breath to the new Man.

The Navy Royal.

1. A Fleet, a Fleet I do deſcry,
The beſt that ever mortal Eye
Did yet behold.
Of Ships and Gallies it conſiſt
Which never yet did any Liſt
More worthy hold.
2. She that the Flag in top doth wear,
As moſt deſerving it to bear,
Is called *Love*.
In which, as Admiral of the Fleet,
The Kings own Son did Sail as meet
He from above.
3. From *Mercies* vaſteſt Ocean brought
This Ship, in which he ſail'd unſought
To do us good.
He is our *Pilot* us to guide
Unto the place where joyes abide,
Won by his Blood.
4. This Veſſel many conflicts had,
In which none Conquered were, but glad
So to remain.
She uſeth *Fire* moſt, to *burn*
The *hearts* of thoſe to her which *turn*;
Yet without *pain*.
5. Her *Captives* all remain as *free*;
Subjection is their *Liberty*,
In which they live.

Free

Free from what ever might annoy;
In Peace, in Comfort, Bliſs and Joy,
Which he doth give.
6. Vice-Admirals of the Fleet I ſpy
Faith; which far off can things deſcry,
Them having made.
Though at a diſtance great they be,
Will quickly fetch them up, and ſee
Whether they Trade.
7. There nothing is, but ſhe will make,
By her perſpective, and can take
A view of him:
To Mortal Eyes, who is unſeen,
Weak Mortal Eyes have ever been
For this too dim.
8. Well-fitted is ſhe for a fight;
She never yet was put to flight
By any Foe.
Her Admiral ſhe hath ſtill at hand,
Who doth enable her to ſtand,
Where ſhe muſt go.
9. To *Hope* as due belongs the Rear,
In which ſhe doth her ſelf ſo bear,
That none can ſay,
But ſhe this place deſerves by right,
In this brave Fleet, when they do fight,
To win the day.
10. Yet who obſerves the combate well,
A difference may eaſily tell
From all the reſt.
Before the Wind their ſight is found,
Hope lets her *Anchor* fall to ground;
She finds it beſt.
11. When ſtorms have other Veſſels toſt,
Which have the troubled Ocean croſt;
She doth abide
Full ſafe, on watry Mountains high,
Whoſe top does ſeem to touch the Sky,
At Anchor ride.

12. To each a Squadron do belong,
By which the Armado is moſt ſtrong;
As will appear
From Stern to Stern if that you well
Each Veſſel do but mark, and tell
From Van to Rear.
13. But from the Ships the Gallies take
Mine Eyes away, and me do make
Them to ſurvey:
While they on gentle waters ride
Their Streamers, Banners, all their pride,
They do diſplay.
14. Repentance is the firſt in place
Among the Gallies, which do grace
This Royal Fleet.
Her Colour is as black as night,
Which terrifies her Foes in fight,
When they do meet.
14. If any ſhot do pierce her ſide,
She ſtill in combate will abide,
And will renew
Her ſelf, her ſtrength, ſtill will ſhe try
To whom the day and Victory
Belongs as due.
16. Her Leaks ſhe careful is to mend;
The water forth her Pump doth ſend:
If any fall
By board, ſhe will a plank or raft
Out-caſt, them to the ſhoar to waft,
And ſave them all.
17. Next unto her doth *Patience* row,
As if at Stern ſhe had a tow
Which ſhe with cheer
Doth not regard, but brings along,
Her Oars ſhe nimbly plyes, and ſtrong,
Up for to bear.
18. There is no Veſſel can endure
A Fight more hot than this, I'm ſure:
If that you view

Her bulk, her men, here is no ſlave,
That murmur, mutiny will, or rave;
They all be true
19. To their Commander, what he ſtill
Directs, their Law they make his Will,
Which they obey:
Not asking why? wherefore? or when
This be impoſed, hath his men,
They never ſtay.
20. She that the Rear, far off I ſee,
Doth bring; is call'd Humility:
She is not gilt,
Nor carved, or painted as the reſt;
In theſe ſhe thinks her ſelf not bleſt:
Low ſhe is built.
21. Good Service often ſhe hath done,
In her did ſail the Kings own Son,
When he did fight
With *Lucifer* that curſed King,
Who did us unto ruine bring
By cunning ſleight.
22. Two Brigantines there are at hand,
To ſerve the Admirals command,
When as he will
On Speedy buſineſs ſend them out,
Or elſe before the Fleet to ſcout,
Attend him ſtill.
23. *Obedience* is the firſt, which went
Whitherſoever ſhe was ſent;
Poſting with ſpeed,
Till ſhe her orders do effect,
No time at all ſhe will neglect;
His Word, her Deed.
24. The ſecond called is *Content*,
No force againſt her yet was bent,
But ſhe could bear
Her ſelf, in ſpight of all her Foes,
That they her never did incloſe
To take, or tear.

25. From whence your Fleet? Tell me I pray;
Will you a brittle Bark convey
Unto her Port?
If you this favour me deny,
Unto my Foes become shall I
A prey, and sport.
26. With many Pyrates I shall meet,
That sail together in a Fleet;
I cannot fight.
My little Vessel is not mann'd,
By force I cannot them withstand;
Nor yet by flight.
27. In former conflicts they did fire,
Me to destroy was their desire.
My sides are torn,
My Vessels leak, my Sails are rent,
Provisions fail, my store is spent
I am forlorn.
28. If you forsake, and no aid give,
There is no hope that I can live.
Do not deny
Him to assist, who still do crave
Some aid, some help from you to have,
Or else must dye.
29. Your Admiral I must now intreat,
His wonted Mercies, which are great,
On me to show:
There is no other in distress,
To whom I can my self address,
That I do know.
30. My Sails are gone, whom shall I find,
If Love proves not to me so kind,
In need to lend
Supplies, my Port that I may make,
(Before my Foes, or Storm me take)
To which I tend.
31. Hope must an Anchor give to ride
My Vessel, that she may abide
In time of stress.

Though

Though Seas be grown, the ground is good,
The Anchor ſure againſt the Flood;
The danger leſs.
32. And help to ſail, Faith lend me muſt,
To my own ſtrength I dare not truſt;
It is too ſmall:
Yet if from Faith I have ſome ſtrength,
My Harbour I ſhall fetch at length
In ſpight of all.
33. My leaks are many, pump is bad,
Which damps my mirth, and makes me ſad;
Sometime I ſwown,
And dye I ſhould, but that I know,
Repentance aid to me will ſhow
Before I drown.
34. That all my Trouble I may bear;
Patience come in, do thou me chear
Amidſt my grief:
Give me ſome Plank to ſtop my Leak,
And ſtrengthen me I may not break,
By thy relief.
35. Humility do thou come in,
Caſt out my pride that curſed ſin,
It doth annoy;
My Ship and me, it would betray
Unto my Foes, without delay
Me to deſtroy.
36. Give me Obedience with Content,
That whatſoever ſhall be lent,
Knowledge I may;
To be from Heaven, and from God,
Whoſe Word, whoſe Will, Command and Rod.
I muſt obey.
37. Thus by your help I know at laſt,
When Clouds and Storms are overpaſt,
That I ſhall reſt;
Where Comfort, Peace and Joy are found,
True Comfort, Peace and Joy abound
Among the bleſt.

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